













# The Century Bible

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## St. Matthew

INTRODUCTION

AUTHORIZED VERSION

REVISED VERSION WITH NOTES

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# THE GOSPEL OF ST. MATTHEW

## INTRODUCTION



# THE GOSPEL OF ST. MATTHEW

## INTRODUCTION

AN inquiry into the origin of the first of our four gospels meets at once with some positions apparently well established. Such are the following:—

1. The gospel was universally regarded by the ancient church as the work of Matthew (or Levi), one of the twelve apostles.

2. The same tradition uniformly stated that Matthew wrote his gospel in the language of his own people, i.e. in Aramaic, the vernacular of Palestine, and for the special benefit of believers among them.

3. Yet the gospel, as we know it, was composed in Greek, and the Hebrew original was lost at a very early period. The oldest manuscripts of the New Testament, or of any part of it, left to us are in Greek. Syriac and Latin versions—supposed to belong to the end of the second century—depend on this Greek version. Justin Martyr (A.D. 140), the writer of the *Didache* (A.D. 120), and Clement of Rome (A.D. 95) appear to have known it. For the churchmen of later days the Greek Matthew was as apostolic as the Aramaic. Jerome (A.D. 390) certainly speaks of the Aramaic as 'the authentic Matthew,' of which he had found a copy at Cæsarea and another at Berea, which he translated. Nevertheless he



corrected the 'Old Latin' by the 'Greek'. The 'Vulgate' was the result of his labours. Jerome also said of Matthew, 'It is not well known who translated it [from Aramaic] into Greek.' It has been a standing difficulty of criticism that the early authorities speak of the gospel of Matthew as if it were the same whether in Aramaic or in Greek, yet in other notices (Origen, Eusebius, Jerome, Epiphanius, &c.) reveal the fact that the gospel used in their day by the Jewish Christians was not identical with it.

4. Another important point is that the first gospel in its contents and structure closely resembles the second and the third. They all tell the same story, generally with the same order of events, and often in the same words. So decided is the similarity, that the three are called—in distinction from the fourth gospel—*Synoptic Gospels*, i.e. they can readily be brought into parallel with each other. These facts require us to notice

#### THE SYNOPTIC QUESTION,

about which so much has been written by Continental and English critics during the last century and a half. We cannot pursue the details of this extensive and complicated controversy, but may attempt to indicate some of the results of inquiry and speculation<sup>1</sup>. In doing this it will be convenient—

1. To summarize the discussion respecting the origin and relation of the Synoptic gospels.
2. To define, so far as we may, the relation of our first gospel to the original work of Matthew.
3. To show what the aim and scope of the gospel have been; for what circle of readers it was intended; and to point out some peculiarities of its method and style.

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<sup>1</sup> Though Prof. Armitage Robinson (quoted by the Rev. Sir J. C. Hawkins, *Horæ Synopticæ*, 1899) says that 'the foundations of the study have not yet been laid in England.'

# 1. THE SYNOPTIC QUESTION: WHAT IS THE RELATION WHICH THE FIRST THREE GOSPELS BEAR TO EACH OTHER?

It may first be noted that at the end of the second century our four gospels were received as authentic by the majority of Christians. Irenæus, bishop in the south of Gaul, A. D. 170—the principal Christian writer of his time—argued that there must be four gospels just as there were four winds, and four faces of the cherubim. The association of ideas may be grotesque, yet it discloses a supposition that the number and contents of the gospels had supernatural authority.

It is easy to understand that as the apostles and their contemporaries passed away, the enlarging and multiplying churches would need written accounts of the life and work of Jesus Christ. Books would now be required to replace the testimony of the original witnesses to the sayings and doings of the great Founder of the system. Luke 1. 1 states that when that gospel was compiled 'many had taken in hand' to collect and arrange evangelic information. As these narrations were read to the Christian congregations, the fuller or more graphic accounts, or those accredited by the best authorities, would be preferred. Dr. Sanday (*Dict. of Bible*, i. 2, 1238) says that 'the four were gradually fenced off.'

Papias, a bishop in Asia Minor, A. D. 130, relates that 'Matthew composed the Logia in the Hebrew tongue, and every one translated as he was able.' No one besides Papias gives the name 'Logia' or 'oracles' to the original work of Matthew, and perhaps it indicates its contents rather than its accepted title (Zahn). Further, his remark may not mean that there were numerous translations into Greek, but that Christian teachers who happened to be acquainted with both languages gave extempore translations for the benefit of their hearers.

The Gentile churches were of course dependent on

Jewish Christian sources for their primary Christian instruction : but this state of things could not be permanent. Mark—the interpreter of Peter—produced a Greek gospel. ‘The many’ of Luke i. 1–3 would be in the same language. Early in the second century those gospels which were associated with the names of apostles—as Matthew and John—or of apostolic men—as Mark and Luke—came to the front, especially as they were intrinsically superior to the others. When, for convenience in public use, a Digest or Harmony of the Gospels was prepared, it began with the prologue to the fourth gospel, and embodied the substance of each in a continuous narrative. One of these works was the *Diatessaron* or Tatian, which dates from A.D. 160. Though frequently referred to by ancient writers it has only been made available for scholars by the recent publication of Armenian and Arabic versions<sup>1</sup>. Justin Martyr quotes the ‘Memoirs of the Apostles,’ which were ‘called gospels,’ and in doing so refers to matters which, with a few exceptions, are contained in our gospels. He also mentions that these documents were habitually read in Christian congregations. The public reading of the gospels must have begun in the first century. The *Teaching of the Twelve Apostles*, a document which dates from an early period in the second century, says (c. 15), ‘As ye have it in the gospel of our Lord’—a statement which seems to make the gospel, oral or written, the common property of those who are addressed. In Matt. xxiv. 15 and Rev. i. 3 there seem to be allusions to this early use of the Christian Scriptures.

Eventually Christian students began to notice the resemblance of the first three gospels and their difference from the fourth. The ordinary view was that Matthew wrote first for Hebrew believers ; that Mark incorporated in the second gospel the testimony of Peter ; and that

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<sup>1</sup> *The Diatessaron of Tatian*, by J. Rendel Harris ; also *The Earliest Life of Christ*, by Rev. H. Hill.

Luke preserved the gospel as known to Paul; while John came last with a 'spiritual gospel' (Clem. Alex.). Chrysostom inferred from the variations in the Synoptists that there could have been no collusion between them, while Augustine (A.D. 410) considered Mark as but a follower and abbreviator of Matthew.

Tradition on the subject became obscured very early. Clement of Alexandria (A.D. 210) supposed that the gospels with genealogies were written first. Even in his day, accurate and detailed information respecting the apostolic age had been lost. Ammonius (A.D. 290) prepared a harmony of the gospels with Matthew as the basis, because it was generally supposed that his account would be the oldest. Epiphanius (A.D. 430) wondered that Matthew should omit so many things which are found in Luke.

However, no early heretic—except Marcion, who accepted Luke only; and the Manicheans of the fourth century—ventured to challenge the apostolical authority of the Synoptic gospels. Until the Reformation the Greek Matthew was reckoned to be apostolic—a faithful rescript of the original Aramaic. At that period Erasmus and some others began to defend the originality of the Greek version. They feared that it would lose authority if considered to be only a secondary production—a translation from an earlier document. Roman Catholics, desirous of weakening the authority of the Protestant canon, pleaded for the authority of the Aramaic.

It was not until the end of the last century that the subject received further attention, especially among German scholars. The efforts of Bengel and Wetstein, to arrive at exact information respecting the various readings in the text of the Greek Testament, had excited much opposition and prejudice amongst those who upheld the literal inspiration of Scripture. The investigations of G. E. Lessing (1784) again disturbed the generally received opinions. He urged that as the first Christians were called Nazarenes, the gospel which Eusebius and

other writers had reported them to possess must have been the primitive record, and that the Synoptic gospels were but modifications of the original work. It will be seen that Lessing's suggestion became the germ of much of the subsequent speculation.

Twenty years later Eichhorn (1804), by a more careful and minute literary analysis, brought the principal features of the case into more vivid recognition. His conclusion was that the agreement of the Synoptics—found in forty-four places—did not arise from the dependence of one upon another, but from their mutual use of a common source. There was an original gospel which had begun with the baptism of John, and had ended at the narrative of the resurrection; the genealogies and other additions were due to editors and scribes. In his edition of Michaelis' *Introduction* Bishop Marsden made this scheme familiar to British readers.

Still, the possible dependence of one evangelist on the others had not been adequately dealt with. It was becoming clear that Mark was either the basis or the product of the two others. Griesbach (1783) had ventured to assert that the tradition of a Hebrew Matthew was false, that Greek was the language of the original gospel, that Luke had borrowed from Matthew, and Mark from both. The real difficulties of the problem were beginning to be understood. The traditional accounts were felt to be unsatisfactory, while external and internal testimony was full of contradiction.

For instance: the Synoptists make Galilee the scene of the active life of our Lord, while John describes his career as having been principally accomplished in Judæa. According to the former the ministry of Jesus might have been accomplished in one year, but the latter implies that it occupied three years. The Synoptists do not mention the cure at Bethesda, or that of the blind man in Jerusalem, or the raising of Lazarus; while the discourses in the fourth gospel take a form of their own.

Again, each of the three first gospels contains incidents, parables or sayings of its own, but their general outline is identical, and often their phraseology. At the same time they differ so much in details that their comparative independence is always maintained. The phenomena will be best understood from an example.

In Matt. xvii. 1-8, Mark ix. 2-13, and Luke ix. 21-36 we find accounts of the transfiguration. Each narrative reports the event as succeeding the miracle of the loaves and fishes, and after the Galilaean sojourn during which Peter made his famous confession. All place the healing of the lunatic youth in the sequel. In his story of the event Matthew has twelve out of fourteen items included in that of Mark. Matthew uses 126 words (omitting articles) in the narrative, of which Mark has seventy-seven and Luke sixty. Mark and Luke differ from Matthew most in the latter portions of the story. The three agree best, here as elsewhere, in reporting what was said on the occasion. In the two first gospels the first three verses of the narrative are almost verbally identical. The result seems to be that either the three borrow from a common source, or two evangelists have borrowed from the third. Certainly, Mark does not in this case combine what the others had said, Luke agrees sometimes with one, sometimes with the other. Luke's account differs so much in details that his account might claim to be independent.

The frequent agreement of Luke and Matthew in parts which are not found in Mark shews that they had independent information: cf. 'daily bread,' Matt. vi. 11; Luke xi. 3; also Matt. x. 17-33; Luke xii. 2-12. Sir J. C. Hawkins finds seventy-two passages in Matthew and Luke which were probably from the *Logia*, yet forty-nine of them receive a different presentation in the two gospels<sup>1</sup>.

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<sup>1</sup> *Horæ Synopticae*, by Rev. Sir J. C. Hawkins, Bart., M.A., p. 88.

To interpret these perplexing phenomena all the forces of criticism have been engaged. It was found that the questions raised by Eichhorn and Lessing had not been answered. Storr and Herder (1797) had suggested that the gospel must have received a fixed form in its oral stage, and that Mark had been the first to put it in a written form. Gieseler's authority gave extension to this theory, and it has been widely accepted. Bishop Westcott concludes that there would be a Greek as well as an Aramaic gospel in the oral form, but that the latter would be the first to emerge in a written form<sup>1</sup>. Such portions as the Sermon on the Mount—especially the Lord's Prayer, Matt. vi. 9; Luke xi. 2-4—would long be known only in the oral form. The Rev. A. Wright, M.A., in his book entitled *The Composition of the Four Gospels* (1890), has earnestly defended the probability that the gospel attained a fixed condition in its oral stage. He shews that the gospel narratives would be repeatedly rehearsed by the teachers and then by the catechumens, according to the custom in oriental schools. Sir J. C. Hawkins also remarks that the memories of teachers and learners were under such a system cultivated beyond anything in our experience<sup>2</sup>. Dr. Sanday (Smith's *Dict. of the Bible*, new ed., Art. *Gospels*) says that the German critics have not [except Gieseler] appreciated the argument for the oral gospel, which, though it does not explain everything, must be taken into account.

A further advance was made when Lachmann asserted the priority of Mark, a position which was well defended by Weisse and Wilke in 1838. The former asserted that both Matthew and Luke had used it as well as the earlier Logia. Nevertheless, Schleiermacher (1824) found matters so perplexing that he refused to believe in any single

<sup>1</sup> *Introduction to the Study of the Four Gospels*, p. 228.

<sup>2</sup> See also *Some New Test. Problems*, by A. Wright; the *Introduction to the Gospel*, in the *Speaker's Commentary*; and Schürer, *History of the Jewish People*, &c. ii. 1, 34.

evangelic authority, either oral or written. He held that the primitive gospel-literature was very diversified, and that out of it came several early gospels. Strauss did not lessen controversy by his theory that our gospels descended through a mythical elaboration. On somewhat similar lines Baur and Schweigler, or the 'Tübingen School,' traced our gospels only to post-apostolic times. Matthew, they said, was a later edition of a gospel composed for the primitive circle of believers who were all bigoted Jews. This work was afterwards enlarged and interpolated in the interests of Gentile Christianity. The third gospel, again, proceeded from the Pauline circle—was indeed an improved edition of the gospel of Marcion, intended to conciliate opposing parties in the church. Mark's work, they maintained, was but a compilation from the other two.

It may be observed that the evidences of schism in the primitive church, adduced by Baur and his friends, have not been disproved; but their conjectures respecting the genesis and production of the books of the N. T. have been completely refuted. On the former point even Dr. Hort (*Judaistic Christianity*, p. 83) admits a 'temporary duality' in the apostolic church, which 'is constantly misunderstood or overlooked.' No scheme of formal unity could include those who believed that the Jewish rityal was indispensable and those who could not use it at all. The 'Catholic Church' was not the result of an amalgamation between Jewish and Gentile Christianity, but a development of the latter. With respect to the dates of the gospels, critical opinion has steadily gone back into the first century. On this Hilgenfeld, Holtzmann, and Harnack agree.

More agreement has been attained by the concession, which so many are now disposed to grant, that Mark is the earliest of our gospels in their present form. This result is due largely to the minute verbal examination which Holtzmann undertook and embodied in his *Synop-*



*tischen Evangelien*, 1863<sup>1</sup>. At first he pleaded for an earlier Mark (Ur-Marcus), which he now thinks to be unnecessary.

The multiplication of conjectural schemes has not been in vain. Fresh information has also been supplied by the discovery of fragments of ancient literature. The *Didache*, or *Teaching of the Twelve Apostles*; translations of Armenian and Arabic versions of the *Diatessaron*; fragments of the *Logia*, and of the *Gospel of Peter*; and of the *Apocalypse of Peter*, have thrown some light on questions in dispute. It is now generally accepted—

1. That the gospel narratives at first had only an oral transmission. The story often told would assume certain fixed forms. The general order in the Synoptics, including the history from the baptism of Jesus to his passion (cf. Acts xi. 22, xiii. 24), may be thus accounted for. The gospel in this primitive and limited form would probably be known to Apollos, Acts xviii. 25 (cf. Acts xix. 3). Yet it may be noticed that the references to gospel facts in the Acts and epistles do not borrow much from the Synoptic accounts. The latter also take up but one line of tradition, passing by much that is found in the fourth gospel (cf. John xx. 31).

2. According to tradition the earliest written gospel, or collection of our Lord's sayings, was that produced by Matthew in Aramaic. The first gospel issued in Greek—also from the testimony of Papias—was by Mark. Having been 'the interpreter of Peter' he committed the testimony of the great apostle to writing. The general plan of the Synoptic narrative may have been decided by the oral gospel and by the work of Matthew, but was finally developed by the industry of Mark. It is now thought to be most probable that the original basis of the Synoptic

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<sup>1</sup> See also his *Lehrbuch der historisch-kritischen Einleitung in das neue Test.*, 1886; and the *Hand-Commentar zum neuen Test.*, i. Band, 1892.

gospels coincided in its range and order with our St. Mark<sup>1</sup>. Dr. Sanday thinks, however, that Mark has undergone some changes, and that there were other sources in the pre-canonical period<sup>2</sup>. Dr. A. Resch agrees with Dr. B. Weiss in the view that Mark used the *Logia* as well as notes of the preaching of Peter. He also finds sayings of our Lord in the New Testament and in the 'Fathers' which had escaped our evangelists. In his work, *Die Logia Jesu* (1898), he reproduces in Hebrew our Lord's sayings which he has derived from all sources. The differences of the evangelists, he thinks, may have arisen from a diversity of translations from the original. Prof. Marshall, in several articles in the *Expositor*, has shown some reason for believing that the language of the original gospel was Aramaic.

3. Mark did not incorporate many of the discourses of Jesus in his gospel. These, no doubt, existed in the primitive Aramaic, written and oral. If the work of Mark originated in Rome, it would be open to the Christians of Asia Minor, or Syria, or even Greece to procure a comprehensive document embracing all the things which they had been taught to believe. The Aramaic Matthew would furnish extensive material for the work, while the Greek Mark would supply the outline and vocabulary.

Dr. Théodore Zahn, who has lately produced a most erudite and voluminous *Introduction to the New Testament*, while claiming that the Greek Matthew is a copy of the Aramaic, allows that it has used the gospel of Mark. As Dr. Sanday has said: 'The priority of Mark is, if not an assured result of criticism, rapidly becoming so.' Dr. Holtzmann also, to whom the investigation owes so much, assumes that this is settled. This does not, however, remove every difficulty. There are, as already noticed, some coincidences between Matthew and Luke

<sup>1</sup> Rev. F. H. Woods, B.D., in *Studia Biblica*, vol. ii. p. 61.

<sup>2</sup> *Inspiration*, p. 294.

which have no support in Mark, as Matt. vi. 24, Luke xvi. 13; Matt. iv. 1-11, Luke iv. 1-13; Matt. xviii. 5-13, Luke vii. 1-10. Each gospel has indeed peculiar portions, and those in Matthew will be noticed as they arise.

Because Mark has so little which is not in the other Synoptics, some have concluded that his gospel was mainly a compendium of the others. The following are independent fragments: Mark ix. 26-29, vii. 32-37, viii. 22-26, xiv. 51, 52. The following have been thought to favour the idea of combination: Mark i. 32 of Matt. viii. 16 and Luke iv. 40; i. 42 of Matt. viii. 3 and Luke v. 13; xi. 1 of Matt. xxi. 1 and Luke xix. 29. Yet even in these cases the others may have borrowed from Mark, who displays originality everywhere, great vividness in description, and other elements of individuality. Moreover, he has a preference for double or parallel phrases, as in i. 35, xiv. 12, xvi. 2; Luke, on the other hand, comprises much that is not found elsewhere. Some have thought that ch. ix. 51-xviii. 41 is an interpolation by a later hand. Dr. Plummer thinks that Luke used our Mark, and that the first and third gospels had a collection, or two similar collections, of 'oracles'. On the contrary, Dr. Stanton holds that the *Logia*, or *Oracles* of Matthew, were not used by Mark<sup>2</sup>.

It may be noticed that out of sixty sections of the Synoptic gospels, Matthew and Luke coincide with forty in Mark, and in the twenty which remain Mark agrees with the one or with the other. An attempt to exhibit the *Triple Tradition* and the numerous varieties in the evangelical text has been made with no little success in Rushbrooke and Abbot's *Common Tradition of the Synoptic Gospels*, 1884. The subject has been also well discussed in Dr. Abbot's article on the 'Gospels' in the *Encyclop. Britannica*, vol. x.

<sup>1</sup> *St. Luke (Internat. Commentary, Pref.)*.

<sup>2</sup> *Art. Gospels in Hastings' Dict. of the Bible*, ii. 240.

## II. THE RELATION OF THE CANONICAL GOSPEL TO THE ORIGINAL WORK OF MATTHEW.

1. We have assumed that there was an original work of Matthew which he wrote in Aramaic, the popular language of Syria<sup>1</sup>. It is still questioned by some whether this primitive document contained anything but the discourses of Jesus; but the limitation (Schleiermacher, Godet, &c.) may be regarded as hypercritical. Even a series of discourses would need some connecting links. Many of the discourses in Matthew are inseparably associated with the events which called them forth: e.g. ix. 9-13, xix. 16-22. The only way in which we can account for the common ascription of the Greek gospel to Matthew is by supposing that it has freely used the materials supplied by the Aramaic gospel. Jerome's statement—'who translated it is not well known'—implies some close connexion between the two.

But at this point almost every step is disputed. Holtzmann (*Einleitung*, p. 388) says: 'Every supposition of a translation falls before the fact that the first evangelist has done nothing but work over either a writing at the foundation of Mark and Luke or Mark itself.' But, as we have seen, Dr. Zahn contends for a translation of the Aramaic into Greek. Many have been ready to accept the dictum of Wetstein (*N. T.* i. 244) that it was only a conjecture made by the Fathers that Matthew wrote in the language of Palestine, and that there are no clear evidences of translation. Yet again, Harnack (*Chronologie*, p. 694) avers that antiquity knows only one Hebrew gospel, and that it is better represented by the canonical Matthew than by Mark or Luke; while Holtzmann and Wendt incline to the opinion that Luke is

<sup>1</sup> Properly speaking, Hebrew and Aramaic are dialects of the same language. The Hebrew alphabet in use since the exile belonged to Aramaic: hence Matthew is said to have written in 'Hebrew letters.'

more primitive than our Matthew. Dr. Godet thinks that the *Logia* were used in other New Testament writings, as Jas. i. 21, the Apocalypse, and the Pauline epistles.

2. But this primitive gospel is no longer extant. For some reason the early church did not care to preserve it: indeed, representative Catholic writers do not seem to have known it. Irenæus simply mentions the fact that Matthew wrote such a gospel; Origen refers to some things in it; even Jerome does not say how the 'Gospel of the Nazarenes' differed from the original. Epiphanius distinguishes between the gospel of the Nazarenes and that of the Ebionites, yet does not exactly indicate their relation to each other or to the primitive work. Modern authorities generally agree that the 'Gospel according to the Hebrews,' which was used by the Jewish Christian sects of the second and third centuries, was a corrupted and mutilated copy of Matthew's gospel.

It is because of the uncertainty on the subject that the very existence of an original Aramaic gospel has been denied by many. Some, who are firm supporters of tradition on other points (like Dr. Salmon and the Roman Catholic Hug), strongly dispute its testimony in this case, though it has an unusual patristic unanimity on its side. The objectors are generally content with the objection of Bleek; viz. that the Ebionite gospel was so apocryphal, and that the Greek Matthew had paronomasiæ—i.e. 'plays upon words'—which could only belong to an original composition<sup>1</sup>. Bleek ascribes our gospel, not to Matthew, but to 'a Jew of Palestine,' A.D. 70. The apostle, he thinks, would not have contradicted John about the day of the crucifixion, nor would he have been silent concerning much which is found in the fourth gospel. Yet he ventures to assert that this gospel was highly esteemed in Palestine from the first!

3. The question which has really to be faced at this point

<sup>1</sup> *Introduction to the N. T.*, by F. Bleek; Eng. Transl. i. 285.

is: What was the N. T. Canon of the primitive, apostolical Church in Jerusalem? This question has been ignored to a large extent by ecclesiastical historians. Hilgenfeld refers to the general testimony that they had the Aramaic Matthew—but beyond this nothing is known. Their successors, the Nazarenes and Ebionites, rejected the other gospels, and Paul's epistles were repudiated because he was 'an apostate from the law.' It is noticeable that no one credits them with having known or accepted the fourth gospel or the Apocalypse—supposed to have been written by one of the twelve<sup>1</sup>. It is curious also that the 'antilegomena,' or 'books spoken against' in Catholic circles, in the ante-Nicene period were writings attributed to Jewish Christian sources, as 2 Peter, Jude, and the Epistle to the Hebrews.

4. It will help us to understand this part of the history if we remember that the primitive Jewish Christian Church was separated at a very early period from all contact and fellowship with the larger and more expansive Christendom of Antioch and Asia Minor, of Greece and Italy. The latter, which was chiefly Paulinist, became the 'Catholic Church' of history; the former passed into comparative oblivion. After the destruction of Jerusalem, A. D. 70, 'their history,' says Bishop Lightfoot, 'becomes a hopeless blank.' One may therefore be surprised that Zahn (*Geschichte d. Kan.* i. 74) should allege that until A. D. 132, when Hadrian suppressed the revolt under Bar-Cochba, 'there was a united Church in Palestine, of which Jewish Christianity formed the principal part<sup>2</sup>.' The learned German gives no evidence in favour of this supposition. On the contrary, it may be mentioned that Epiphanius says that *all* the disciples fled to Pella. Besides, if Hadrian had been really responsible for bringing Jewish

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<sup>1</sup> Epiphanius, *Har.* xxx. 3, says that Jews of Tiberias had the fourth gospel and 'Acts' in Hebrew—recently translated.

<sup>2</sup> Zahn adds that 'we are badly informed about them.'

Christianity to an end, it would have been strange that such writers as Origen and Eusebius and Jérôme should not refer to it. Weizsäcker notices the obscurity which rests on the Church of Jerusalem after the period represented by the 'Acts of the Apostles.' However, nothing seems to be more probable than that the primitive Jewish Christians never forsook Judaism; and all attempts to connect them with the Gentile Church of Palestine in the following century must end in failure.

We may conclude then that the Hebrew Christians who refused to follow Paul, who required that all their bishops should be of the circumcision, who (according to the later notices of them in the New Testament, Acts xxi. 20, A. D. 57) were 'all zealous of the law,' would not receive such a document as our Matthew, with its manifest universalism. As they did, according to tradition, receive the primitive Matthew, the Aramaic and the Greek gospels must have differed to some extent. Professor Zahn would reduce this difference to a minimum, and indeed regards the Greek as a 'translation' from the older version. He admits, however, that 'we have no information about the time or place of translation,' and 'that the relation of the two is very obscure.' Professor Harnack goes further, and says: 'I avow that I have nothing to say on this question, because everything is obscure to me' (*Chronologie*, p. 694)<sup>1</sup>.

To relieve the difficulty, some have conjectured that Matthew wrote his gospel both in Aramaic and in Greek. This was the view of Bengel and of Horne (*Intrad. to the Holy Scriptures*, iv. 420). No one would question that

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<sup>1</sup> Dalman (*Die Worte Jesu*, pp. 47-57) argues that the original of Matthew was Greek. This view has been held by Erasmus, Calvin, Beza, Credner, de Wette, Tischendorf, Ewald, Holtzmann, Jülicher, and Salmon. It is singular that Dr. Zahn should question whether the Nazarenes ever ascribed their gospel to Matthew. This is expressly asserted by Epiphanius, *Hær.* xxix. 9.

Matthew, the tax-collector, at Capernaum, would be able to write in both languages. Josephus wrote his *History of the Jews* in Aramaic and in Greek. But, as Dr. Tregelles has shown, all the testimony is in favour of an Aramaic original, and there is none for a Greek reproduction of it by Matthew, though all the versions—Syriac, Latin, Egyptian—are derived from the Greek.

### III. THE OBJECT, METHOD, AND READERS OF THE FIRST GOSPEL.

Concerning that Aramaic gospel which the Fathers declare to have been written by Matthew, there is little doubt that, as they further say, it was intended for Jewish readers and hearers<sup>1</sup>. It was received by them as the 'authentic' gospel, and they accepted no other into their canon. The same gospel, according to Papias, became the primary textbook for many Gentile churches. The evangelist or teacher 'translated as he was able.'

It has so generally been affirmed that our canonical Matthew was prepared for the Jewish-Christian communities, that it requires some courage to express a different opinion. The evidence adduced in favour of that view must also be fairly considered.

1. It is said that the gospel makes the appeal to prophecy very prominent. Its frequent formula 'that it might be fulfilled' is striking. Weiss (*Introduction to New Testament*, ii. 282) says: 'The fact that the first gospel bears a Jewish-Christian character can never be mistaken, owing to the emphasis with which it points out the descent of Jesus from the house of David, and the fulfilment of prophecy in his life<sup>2</sup>.'

<sup>1</sup> Godef., *Introd. to N. T.* ii. 2, says that it 'had a pronounced legal tendency.'

<sup>2</sup> Yet Weiss thinks the author was not a Palestinian, because of geographical errors, and that he speaks of the country as 'that land' (Matt. ix. 26, 31). For Greek-speaking Jews he had



But does not each Synoptic refer to the evidence of prophecy, the Gentile? Luke especially; e.g. i. 32, 55, 70, xxiv. 27, 44? The latter alone mentions the circumcision of Jesus, and his being taken to the temple in his childhood. All testify that Jesus was addressed by the blind men and by others as 'the Son of David.' On the other hand, the visit of the Magi, supposed to be symbolic of the gathering of the Gentiles to the Messiah, is found only in Matthew. Professor Harnack tells us that in the first preaching to Gentiles, 'the assurance of the blessing of salvation was framed by a proclamation of the history of Jesus concisely expressed, and compared with reference to prophecy'.<sup>1</sup> This was the character of the discourse of Peter in the house of Cornelius, Acts x. 43. They were not all Jews to whom the Epistle to the Romans was sent, yet it is replete with allusions to the Old Testament. The epistle of Clement is so full of Old Testament ideas and language that the Tübingen critics claimed him for an Ebionite: but no one does so now. Justin Martyr was undoubtedly a Gentile Christian, yet his *Apology*, addressed to a Roman emperor, bases its appeal in favour of Christianity on the fulfilment of prophecy.

It cannot be said that the style of Matthew contains more Hebraizing constructions than other parts of the New Testament, as Mark or the Acts of the Apostles. There are no constructions which are definitely ungrammatical or absolutely unlike the Greek of his time, as in the Apocalypse.<sup>2</sup> Mr. Simcox has said: 'Comparing then the first gospel with the second, we feel it to be,

to interpret Immanuel, Golgotha, &c. Weiss also finds in Matt. vii. 22, xiii. 41, xxiv. 12, warnings against Gentile anti-nomianism.

<sup>1</sup> *History of Dogma*, i. 156. Dr. Plumptre (*Ellicott's Commentary on N. T.*) speaks of Matthew's gospel as 'a manual of Messianic prophecy'; but such a composition would be as needful for Gentile hearers as for Jewish.

<sup>2</sup> Zahn, *Einleit.* ii. 299.

if not more elegant or more Hellenic, at least a great deal smoother and easier reading, contrary to what might be expected in what is described as a translation from the Hebrew<sup>1</sup>. He also says that 'Matthew might serve as the best example of what Hellenistic narrative is.' Dr. Westcott also has said: 'The style is not nearly so Hebraizing as that of St. John, nor is the language so rich as that of St. Mark.'

2. But it is also alleged that the quotations from the Old Testament found in this gospel shew that its author must have known the original Hebrew, and was therefore most probably a Jew.

Much has been written on the quotations in Matthew, and somewhat contradictory results have been obtained. In the majority of cases the quotations are taken from the Greek version of the LXX: in several (ii. 6, 15, 23, viii. 17, xii. 18, 21, and xxviii. 9)<sup>2</sup> they disclose a use of the original. The Synoptics sometimes agree when the quotation agrees, neither with the Hebrew nor with the Greek: e.g. Matt. iii. 3, Mark i. 3, Luke iii. 4 from Isa. xl. 3; Matt. xxvi. 31, Mark xiv. 37 from Zech. xiii. 7. Jerome says that the Nazarene gospel quoted always from the Hebrew, and all the instances referred to may have been there<sup>3</sup>. Besides, if the writer of the Greek gospel knew and preferred the original, why did he not always make use of it? Papias intimates that many teachers in the Gentile churches were able to 'translate' from the Aramaic gospel, and it would only need an interpreter more skilful than the rest to produce a Greek version of it<sup>3</sup>.

3. Reference has also been made to the occasional

<sup>1</sup> *Writers of the N. T.* p. 9.

<sup>2</sup> *De Viris Illust.* 2. He mentions two cases: 'Out of Egypt I called my son,' Matt. ii. 15; and ii. 23, 'He shall be called a Nazarene.'

<sup>3</sup> Godet ventures to repeat an ancient suggestion that all the apostles shared in the production of the original *Logia*, though Matthew was their secretary. He surmises also that a 'devoted disciple of Matthew' translated for him into Greek!

appearance of Aramaic words, as *Raca*, v. 22; *Mammon*, vi 24; *Gehenna*, v. 22, &c.; *Eli, Eli*, . . . xxvii. 46. But some of these appear in the other gospels?

(a) No one can question the strong Jewish characteristics of the first gospel. One instance may be found in the symbolical value attached to numbers—especially 3, 7, and 10. There are three stages of descent in the genealogical list, with seven names in each. There are three temptations in the wilderness, and three scenes of conflict in Gethsemane. In chap. xiii. there are seven parables, and in chap. xxiii. seven woes. Elsewhere (chaps. viii–ix) there are ten miracles. Five discourses (in chaps. v–vii, x, xiii, xviii, xxiv–v) have similar endings. Yet such features would probably be in the source; and the epistle of Barnabas (chap. ix) shows that the mystical value of numbers was not disregarded by the Gentile Christians.

(b) The fact that the readers were exposed to the sophistry of Jewish adversaries, and even of some Jewish Christians, such as are referred to in all the epistles of Paul, would account for the frequent appeal to the Jewish Scriptures, and the careful notice of Jewish affairs past and present. The Pastoral epistles are full of cautions against such teachers. In the *Dialogue* of Justin Martyr we may learn what the arguments of controversial Jews were, and how they could be answered largely from Matthew's gospel.

(c) But the freely expressed universalism of the Greek gospel would not have been acceptable to the strict Jewish Christians. We say 'strict,' because there were some Jewish Christians like Paul who regarded the 'middle wall of partition' as having been broken down in Christ. But such Christians in the Jewish circle were few. In Col. iv. 10 Paul states that at Rome only two or three of the circumcised were ready to assist him. In the time of Ignatius, no one practising Judaism was regarded as being within the Church.

4. There is much in the form of the gospel which suggests that it was specially intended for the use of the prophets and evangelists of the early churches. We read (Acts xiii. 1) that 'there were at Antioch, in the church that was there, prophets and teachers.' Eph. v. 11 speaks of apostolic gifts in this wise: 'He gave some to be apostles, and some prophets, and some evangelists, and some prophets and teachers' (cf. 1 Cor. xii. 1, 10, 28, xiv. 24). These evangelists would soon need written accounts of the sayings and doings of Christ. Papias tells us how the original Matthew was used in Gentile congregations. Certainly, there is no trace of an authoritative written gospel in use in the times of the New Testament. The gospel originally was spoken, not read: Acts xiii. 44, xiv. 21, xv. 7. The Bereans (Acts xvii. 11) 'searched the Scriptures,' i. e. the Old Testament, but they 'received the word,' i. e. the gospel.

Now, the first gospel had the requirements of this class of agents specially in view. The grouping of discourses and of events might have begun in the oral gospel, but in Matt. v-vii. (the Sermon on the Mount), in the collection of parables (chap. xiii), and in the eschatological discourses (xxiv-v), as well as in the narratives of the Passion and the Resurrection, there seems to be revealed a method and purpose. The evangelical story was put into a form which would suit the memory of teachers and hearers. Its readers are carefully warned against persecution, as though they would be specially liable to it: e. g. v. 12, 'So persecuted they the prophets that were before you.' An official position in the readers is implied in v. 19: 'Whosoever shall do and teach them.'

On this point Dr. Zahn remarks that no province would present such favourable conditions, for translation from Aramaic into Greek, as Asia Minor. Eusebius mentions a crowd of evangelists who, in the time of Trajan, were zealous in distributing 'the books of the holy gospels.' Hermas speaks also of 'forty apostles and teachers of

the preaching of the Son of God.' The *Didache* speaks of 'prophets' as still labouring in the church in its days. Eichhorn supposed that an evangelical outline in Aramaic would be given to 'the apostolical assistants' about the time of the stoning of Stephen—but that is too early.

Sir J. C. Hawkins observes that there are "signs of adaptation for catechetical purposes in Matthew," and Matt. i. 17 would be a case in point. Weizsäcker holds that the collection of the 'sayings' were for the people, but that of the 'works of Christ' were for teachers. Dr. Bruce (*Expositor's Greek Test.* i. 37) says that the Sermon on the Mount was 'teaching, not preaching: *didache*, not *kerugma*.' Jesus now gave himself to 'the careful instruction of a disciple circle.' Something like this is also the view of Dr. B. Weiss, who supposes that the Greek Matthew originated in Asia Minor, where they had prophets and teachers.

5. It is probable that all our gospels were produced in their present form before the end of the first century. Dr. Sanday places the Greek Matthew about 80 A.D.<sup>1</sup> Dr. Zahn assigns it to A.D. 85. The general lack of evidence respecting the actual conditions of the church, either Jewish or Gentile, at the end of the first century, makes an exact decision upon such a point most difficult. It should also be remembered that this lack of information was as real to the Fathers of the third and fourth centuries as to ourselves. The defects of their knowledge, the frequent deficiency of verisimilitude in their conjectures, the very motives which have moulded their traditions, are beginning to be understood more and more. Happily, the four gospels, which have emerged from the singular silence of the later apostolic age, are their own best evidence of the originality of the doctrines of Jesus and of his immediate followers.

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<sup>1</sup> Smith's *Dict. of the Bible*, new ed., vol. i. pt. 2, p. 1238.

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THE GOSPEL ACCORDING TO  
ST. MATTHEW

AUTHORIZED VERSION



# THE GOSPEL ACCORDING TO ST. MATTHEW

Chap. 1

1 THE book of the generation of Jesus Christ, the Genealogy.  
son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob;  
3 and Jacob begat Judas and his brethren; and Judas  
begat Phares and Zara of Thamar; and Phares  
4 begat Esrom; and Esrom begat Aram; and  
Aram begat Aminadab; and Aminadab begat  
5 Naasson; and Naasson begat Salmon; and  
Salmon begat Booz of Rachab; and Booz begat  
6 Obed of Ruth; and Obed begat Jesse; and Jesse  
begat David the king;

And David the king begat Solomon of her *that*  
7 *had been the wife* of Urias; and Solomon begat  
Roboam; and Roboam begat Abia; and Abia  
8 begat Asa; and Asa begat Josaphat; and Josa-  
9 phat begat Joram; and Joram begat Ozias; and  
Ozias begat Joatham; and Joatham begat Achaz;  
10 and Achaz begat Ezekias; and Ezekias begat  
Manasses; and Manasses begat Amon; and  
11 Amon begat Josias; and Josias begat Jechonias  
and his brethren, about the time they were carried  
away to Babylon:

## Chap. 1

And after they were brought to Babylop, Jechonias 12  
 begat Salathiel; and Salathiel begat Zorobabel;  
 and Zorobabel begat Abiud; and Abiud begat 13  
 Eliakim; and Eliakim begat Azor; and Azor 14  
 begat Sadoc; and Sadoc begat Achim; and Achim  
 begat Eliud; and Eliud begat Eleazar; and 15  
 Eleazar begat Matthan; and Matthan begat Jaçob;  
 and Jaçob begat Joseph the husband of Mary, 16  
 of whom was born Jesus, who is called Christ.  
 So all the generations from Abraham to David 17  
*are* fourteen generations; and from David until  
 the carrying away into Babylon *are* fourteen genera-  
 tions; and from the carrying away into Babylon  
 unto Christ *are* fourteen generations.

The birth  
of Jesus.

Now the birth of Jesus Christ was on this wise: 18  
 When as his mother Mary was espoused to Joseph,  
 before they came together, she was found with  
 child of the Holy Ghost. Then Joseph her 19  
 husband, being a just *man*, and not willing to  
 make her a publick example, was minded to put  
 her away privily. But while he thought on these 20  
 things, behold, the angel of the Lord appeared  
 unto him in a dream, saying, Joseph, thou son  
 of David, fear not to take unto thee Mary thy  
 wife: for that which is conceived in her is of the  
 Holy Ghost. And she shall bring forth a son, 21  
 and thou shalt call his name JESUS: for he shall  
 save his people from their sins. Now all this was 22  
 done, that it might be fulfilled which was spoken  
 of the Lord by the prophet, saying, Behold, a 23  
 virgin shall be with child, and shall bring forth  
 a son, and they shall call his name Emmanuel,  
 which being interpreted is, God with us. Then 24

Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife : and knew her not till she had brought forth her firstborn son : and he called his name JESUS.

2 Now, when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa : for, thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down,

The magi  
in Jeru-  
salem.

**Chap. 2** and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being <sup>12</sup> warned of God in a dream that they should not return to Herod, they departed into their own country another way.

**The flight into Egypt.** And when they were departed, behold, the angel <sup>13</sup> of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he <sup>14</sup> took the young child and his mother by night, and departed into Egypt: and was there until the <sup>15</sup> death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked <sup>16</sup> of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by <sup>17</sup> Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

**The return to Nazareth.** But when Herod was dead, behold, an angel <sup>19</sup> of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and <sup>20</sup> his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his  
 22 mother, and came into the land of Israel. But  
 when he heard that Archelaus did reign in Judæa  
 in the room of his father Herod, he was afraid to  
 go thither: notwithstanding, being warned of God  
 in a dream, he turned aside into the parts of  
 23 Galilee: and he came and dwelt in a city called  
 Nazareth: that it might be fulfilled which was  
 spoken by the prophets, He shall be called a  
 Nazarene.

3 In those days came John the Baptist, preaching John the  
Baptist.  
 2 in the wilderness of Judæa, and saying, Repent ye:  
 3 for the kingdom of heaven is at hand. For this  
 is he that was spoken of by the prophet Esaias,  
 saying, The voice of one crying in the wilderness,  
 Prepare ye the way of the Lord, make his paths  
 4 straight. And the same John had his raiment of  
 5 camel's hair, and a leathern girdle about his loins;  
 and his meat was locusts and wild honey. Then  
 went out to him Jerusalem, and all Judæa, and all  
 6 the region round about Jordan, and were baptized  
 7 of him in Jordan, confessing their sins. But when  
 he saw many of the Pharisees and Sadducees come  
 to his baptism, he said unto them, O generation of  
 vipers, who hath warned you to flee from the wrath  
 8 to come? Bring forth, therefore, fruits meet for  
 9 repentance: and think not to say within yourselves,  
 We have Abraham to our father: for I say unto  
 you, that God is able of these stones to raise up  
 10 children unto Abraham. And now also the axe is  
 laid unto the root of the trees: therefore every  
 tree which bringeth not forth good fruit is hewn  
 11 down, and cast into the fire. I indeed baptize you



**Chap. 3** with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

**The baptism of Jesus.** Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it* to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

**The temptation of Christ.** Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels

charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going

The ministry begun.

The calling of four fishermen to be disciples.

**Chap. 4** on from thence, he saw other two brethren, James  
*the son of Zebedee*; and John his brother, in a ship  
 with Zebedee their father, mending their nets;  
 and he called them. And they immediately left 22  
 the ship and their father, and followed him.

**The works of Jesus.** And Jesus went about all Galilee, teaching in 23  
 their synagogues, and preaching the gospel of the  
 kingdom, and healing all manner of sickness and  
 all manner of disease among the people. And 24  
 his fame went throughout all Syria: and they  
 brought unto him all sick people that were taken  
 with divers diseases and torments, and those  
 which were possessed with devils, and those which  
 were lunatick, and those that had the palsy; and  
 he healed them. And there followed him great 25  
 multitudes of people from Galilee, and *from*  
*Decapolis*, and *from* Jerusalem, and *from* Judæa,  
 and *from* beyond Jordan.

**The Beatitudes introduced in the Sermon on the Mount.** And seeing the multitudes, he went up into 5  
 a mountain: and when he was set, his disciples  
 came unto him: and he opened his mouth, and 2  
 taught them, saying,

Blessed *are* the poor in spirit: for their's is the 3  
 kingdom of heaven. Blessed *are* they that mourn: 4  
 for they shall be comforted. Blessed *are* the 5  
 meek: for they shall inherit the earth. Blessed 6  
*are* they which do hunger and thirst after righteous-  
 ness: for they shall be filled. Blessed *are* the 7  
 merciful: for they shall obtain mercy. Blessed 8  
*are* the pure in heart: for they shall see God.  
 Blessed *are* the peacemakers: for they shall be 9  
 called the children of God. Blessed *are* they 10  
 which are persecuted for righteousness' sake: for

11 their's is the kingdom of heaven. Blessed are ye, Chap. 5  
 when *men* shall revile you, and persecute *you*, and  
 shall say all manner of evil against you falsely,  
 12 for *my* sake. \* Rejoice, and be exceeding glad :  
 for great *is* your reward in heaven : for so perse-  
 cuted they the prophets which were before you.

13 Ye are the salt of the earth : but if the salt have The church  
and the world.  
 lost his savour, wherewith shall it be salted ? it is  
 thenceforth good for nothing, but to be cast out,  
 14 and to be trodden under foot of men. Ye are the  
 light of the world. A city that is set on an hill  
 15 cannot be hid. Neither do men light a candle,  
 and put it under a bushel, but on a candlestick ;  
 and it giveth light unto all that are in the house.  
 16 Let your light so shine before men, that they may  
 see your good works, and glorify your Father  
 which is in heaven.

17 Think not that I am come to destroy the law, or Perman-  
ence of  
the law.  
 the prophets : I am ~~not~~ come to destroy, but to  
 18 fulfil. For verily I say unto you, Till heaven and  
 earth pass, one jot or one tittle shall in no wise pass  
 19 from the law, till all be fulfilled. Whosoever there-  
 fore shall break one of these least commandments,  
 and shall teach men so, he shall be called the least  
 in the kingdom of heaven : but whosoever shall  
 do and teach *them*, the same shall be called great  
 20 in the kingdom of heaven. For I say unto you,  
 That except your righteousness shall exceed *the*  
*righteousness* of the scribes and Pharisees, ye shall  
 in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old Modifica-  
tion of the  
older  
teaching.  
 time, Thou shalt not kill ; and whosoever shall kill  
 22 shall be in danger of the judgment : but I say unto

**Chap 5** you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

**On adultery and divorce.**

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth

her to commit adultery; and whosoever shall marry her that is divorced committeth adultery. Chap. 5

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Perjury and vain swearing forbidden.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Retaliation for injuries forbidden.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have Love your enemies.

**Chap. 5** ye? do not even the publicans the same? And if 47  
 ye salute your brethren only, what do ye more  
*than others?* do not even the publicans so? Be 48  
 ye therefore perfect, even as your Father which is  
 in heaven is perfect.

**Religion to** Take heed that ye do not your alms before men, 6  
**be without** to be seen of them: otherwise ye have no reward  
**ostenta-**  
**tion.** of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not 2  
 sound a trumpet before thee, as the hypocrites do  
 in the synagogues and in the streets, that they may  
 have glory of men. Verily I say unto you, They  
 have their reward. But when thou doest alms, 3  
 let not thy left hand know what thy right hand  
 doeth: that thine alms may be in secret: and thy 4  
 Father which seeth in secret himself shall reward  
 thee openly.

**How men** And when thou prayest, thou shalt not be as the 5  
**are to pray.** hypocrites *are*: for they love to pray standing in  
 the synagogues and in the corners of the streets,  
 that they may be seen of men. Verily I say unto  
 you, They have their reward.

But thou, when thou prayest, enter into thy 6  
 closet, and when thou hast shut thy door, pray to  
 thy Father which is in secret; and thy Father  
 which seeth in secret shall reward thee openly.  
 But when ye pray, use not vain repetitions, as the 7  
 heathen *do*: for they think that they shall be heard  
 for their much speaking. Be not ye therefore 8  
 like unto them: for your Father knoweth what  
 things ye have need of, before ye ask him. After 9  
 this manner therefore pray ye: Our Father which  
 art in heaven, Hallowed be thy name. Thy 10

- kingdom come. Thy will be done in earth, as *it* Chap. 6  
 11 *is* in heaven. Give us this day our daily bread.  
 12 And forgive us our debts, as we forgive our  
 13 debtors. And lead us not into temptation, but  
 deliver us from evil: For thine is the kingdom,  
 and the power, and the glory, for ever. Amen.  
 14 For if ye forgive men their trespasses, your heavenly  
 15 Father will also forgive you: but if ye forgive not  
 men their trespasses, neither will your Father  
 forgive your trespasses.
- 16 Moreover when ye fast, be not, as the hypocrites, Fasting  
also to be  
performed  
in secret.  
 of a sad countenance: for they disfigure their  
 faces, that they may appear unto men to fast.  
 Verily I say unto you, They have their reward.  
 17 But thou, when thou fastest, anoint thine head,  
 18 and wash thy face; that thou appear not unto  
 men to fast, but unto thy Father which is in  
 secret: and thy Father, which seeth in secret,  
 shall reward thee openly.
- 19 Lay not up for yourselves treasures upon earth, Treasure  
to be laid  
up in  
heaven.  
 where moth and rust doth corrupt, and where  
 20 thieves break through and steal: but lay up for  
 yourselves treasures in heaven, where neither moth  
 nor rust doth corrupt, and where thieves do not  
 21 break through nor steal: for where your treasure  
 22 is, there will your heart be also. The light of the  
 body is the eye: if therefore thine eye be single,  
 23 thy whole body shall be full of light. But if thine  
 eye be evil, thy whole body shall be full of dark-  
 ness. If therefore the light that is in thee be  
 24 darkness, how great is that darkness! No man can  
 serve two masters: for either he will hate the one,  
 and love the other; or else he will hold to the



**Chap. 6** one, and despise the other. Ye cannot serve God  
 and mammon. Therefore I say unto you, Take 25  
 no thought for your life, what ye shall eat, or what  
 ye shall drink; nor yet for your body, what ye  
 shall put on. Is not the life more than meat, and  
 the body than raiment? Behold the fowls of the 26  
 air: for they sow not, neither do they reap, nor  
 gather into barns; yet your heavenly Father feed-  
 eth them. Are ye not much better than they?  
 Which of you by taking thought can add one 27  
 cubit unto his stature? And why take ye thought 28  
 for raiment? Consider the lilies of the field, how  
 they grow; they toil not, neither do they spin:  
 and yet I say unto you, That even Solomon in all 29  
 his glory was not arrayed like one of these. Where- 30  
 fore, if God so clothe the grass of the field, which  
 to day is, and to morrow is cast into the oven,  
*shall he* not much more *clothe* you, O ye of little  
 faith? Therefore take no thought, saying, What 31  
 shall we eat? or, What shall we drink? or, Where-  
 withal shall we be clothed? (for after all these 32  
 things do the Gentiles seek:) for your heavenly  
 Father knoweth that ye have need of all these  
 things. But seek ye first the kingdom of God, and 33  
 his righteousness; and all these things shall be  
 added unto you. Take therefore no thought for 34  
 the morrow: for the morrow shall take thought for  
 the things of itself. Sufficient unto the day is the  
 evil thereof.

Severe  
 judgment  
 against  
 others con-  
 demned.

Judge not, that ye be not judged. 7  
 For with what judgment ye judge, ye shall be 2  
 judged: and with what measure ye mete, it shall  
 be measured to you again. And why beholdest 3

- thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Chap. 7
- 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Caution against casting the 'holy' before dogs.
- 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
- 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
- 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Two gates and two ways.
- 14 because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
- 15 Beware of false prophets, which come to you in

**Chap. 7**

**A caution  
against  
false  
prophets.**

sheep's clothing, but inwardly they are ravening  
wolves. Ye shall know them by their fruits. Do 16,  
men gather grapes of thorns, or figs of thistles?  
Even so every good tree bringeth forth good fruit; 17  
but a corrupt tree bringeth forth evil fruit. A 18  
good tree cannot bring forth evil fruit, neither *can*  
a corrupt tree bring forth good fruit. Every tree 19  
that bringeth not forth good fruit is hewn down,  
and cast into the fire. Wherefore by their fruits 20  
ye shall know them. Not every one that saith 21  
unto me, Lord, Lord, shall enter into the kingdom  
of heaven; but he that doeth the will of my  
Father which is in heaven. Many will say to me 22  
in that day, Lord, Lord, have we not prophesied  
in thy name? and in thy name have cast out  
devils? and in thy name done many wonderful  
works? And then will I profess unto them, I 23  
never knew you: depart from me, ye that work  
iniquity.

Therefore whosoever heareth these sayings of 24  
mine, and doeth them, I will liken him unto a wise  
man, which built his house upon a rock: and the rain 25  
descended, and the floods came, and the winds  
blew, and beat upon that house; and it fell not:  
for it was founded upon a rock. And every one 26  
that heareth these sayings of mine, and doeth them  
not, shall be likened unto a foolish man, which  
built his house upon the sand: and the rain 27  
descended, and the floods came, and the winds  
blew, and beat upon that house; and it fell: and  
great was the fall of it.

**Effect of  
the  
preaching.**

And it came to pass, when Jesus had ended 28  
these sayings, the people were astonished at his

29 doctrine: for he taught them as *one* having authority, **Chap. 7**  
and not as the scribes.

8 When he was come down from the mountain, **The leper  
healed.**  
great multitudes followed him.

2 And behold, there came a leper and worshipped  
him, saying, Lord, if thou wilt, thou canst make me  
3 clean. And Jesus put forth *his* hand, and touched  
him, saying, I will; be thou clean. And im-  
4 mediately his leprosy was cleansed. And Jesus  
saith unto him, See thou tell no man; but go  
thy way, shew thyself to the priest, and offer the  
gift that Moses commanded, for a testimony unto  
them.

5 And when Jesus was entered into Capernaum, **Case of the  
centurion.**  
there came unto him a centurion, beseeching him,  
6 and saying, Lord, my servant lieth at home, sick  
7 of the palsy, grievously tormented. And Jesus saith  
8 unto him, I will come and heal him. The  
centurion answered and said, Lord, I am not  
worthy that thou shouldest come under my roof:  
but speak the word only, and my servant shall be  
9 healed. For I am a man under authority, having  
soldiers under me: and I say to this *man*, Go, and  
he goeth; and to another, Come, and he cometh;  
and to my servant, *Do this*, and he doeth *it*.  
10 When Jesus heard *it*, he marvelled, and said to  
them that followed, Verily I say unto you, I have  
11 not found so great faith, no, not in Israel. And  
I say unto you, That many shall come from the  
east and west, and shall sit down with Abraham,  
and Isaac, and Jacob, in the kingdom of heaven.  
12 But the children of the kingdom shall be cast out  
into outer darkness; there shall be weeping and

**Chap. 8** gnashing of teeth. And Jesus said unto the 13  
centurion, Go thy way; and as thou hast believed,  
so be it done unto thee. And his servant was  
healed in the selfsame hour.

**Peter's  
mother-in-  
law cured  
of fever.**

And when Jesus was come into Peter's house, he 14  
saw his wife's mother laid, and sick of a fever.  
And he touched her hand, and the fever left her: 15  
and she arose, and ministered unto them. When 16  
the even was come, they brought unto him many  
that were possessed with devils: and he cast out  
the spirits with *his* word, and healed all that were  
sick: that it might be fulfilled which was spoken 17  
by Esaias the prophet, saying, Himself took our  
infirmities, and bare *our* sicknesses.

**A scribe  
and others  
desire to  
follow  
Jesus.**

Now when Jesus saw great multitudes about him, 18  
he gave commandment to depart unto the other  
side. And a certain scribe came, and said unto 19  
him, Master, I will follow thee whithersoever thou  
goest. And Jesus saith unto him, The foxes have 20  
holes, and the birds of the air *have* nests; but the  
Son of man hath not where to lay *his* head. And 21  
another of his disciples said unto him, Lord, suffer  
me first to go and bury my father. But Jesus said 22  
unto him, Follow me; and let the dead bury their  
dead.

**Jesus rules  
the sea.**

And when he was entered into a ship, his 23  
disciples followed him. And, behold, there arose 24  
a great tempest in the sea, inasmuch that the ship  
was covered with the waves: but he was asleep.  
And his disciples came to *him*, and awoke him, 25  
saying, Lord, save us: we perish. And he saith 26  
unto them, Why are ye fearful, O ye of little faith?  
Then he arose, and rebuked the winds and the

27 sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ! Chap. 8

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might  
29 pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us  
30 before the time ? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.  
31 And he said unto them, Go. And when they were come out, they went into the herd of swine : and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in  
32 the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the  
33 devils. And, behold, the whole city came out to meet Jesus : and when they saw him, they besought him that he would depart out of their  
34 coasts. And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy ; Son, be of good cheer ; thy sins be forgiven thee. Cure of palsy in Capernaum.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye

**Chap. 9** evil in your hearts? For whether is easier, to say, 5  
*Thy* sins be forgiven thee; or to say, Arise, and  
 walk? But that ye may know that the Son of man 6  
 hath power on earth to forgive sins, (then saith he  
 to the sick of the palsy,) Arise, take up thy bed,  
 and go unto thine house. And he arose, and 7  
 departed to his house. But when the multitudes 8  
 saw *it*, they marvelled, and glorified God, which  
 had given such power unto men.

Matthew called. And as Jesus passed forth from thence, he saw 9  
 a man, named Matthew, sitting at the receipt of  
 custom: and he saith unto him, Follow me. And  
 he arose, and followed him. And it came to pass, 10  
 as Jesus sat at meat in the house, behold, many  
 publicans and sinners came and sat down with him  
 and his disciples. And when the Pharisees saw *it*, 11  
 they said unto his disciples, Why eateth your  
 Master with publicans and sinners? But when 12  
 Jesus heard *that*, he said unto them, They that  
 be whole need not a physician, but they that are  
 sick. But go ye and learn what *that* meaneth, 13  
 I will have mercy, and not sacrifice: for I am  
 not come to call the righteous, but sinners to  
 repentance.

The disciples' question about fasting. Then came to him the disciples of John, saying, 14  
 Why do we and the Pharisees fast oft, but thy  
 disciples fast not? And Jesus said unto them, Can 15  
 the children of the bridechamber mourn, as long  
 as the bridegroom is with them? but the days will  
 come, when the bridegroom shall be taken from  
 them, and then shall they fast. No man putteth 16  
 a piece of new cloth unto an old garment, for that  
 which is put in to fill it up taketh from the garment,

17 and the rent is made worse. Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but, they put new wine into new bottles, and both are preserved. Chap. 9

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live. The healing of the daughter of Jairus and of a diseased woman.

19 And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood, twelve years, came behind him, and touched the hem of his garment :  
 21 for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour.  
 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,  
 24 he said unto them, Give place : for the maid is not dead, but sleepeth. And they laughed him to  
 25 scorn. But when the people were put forth, he went in, and took her by the hand, and the maid  
 26 arose. And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your Cure of the blind.



**Chap. 9** faith be it unto you. And their eyes were opened; 30  
and Jesus straitly charged them, saying, See *that* no  
man know *it*. But they, when they were departed, 31  
spread abroad his fame in all that country.

**A dumb demoniac.** As they went out, behold, they brought to him 32  
a dumb man possessed with a devil. And when 33  
the devil was cast out, the dumb spake: and the  
multitudes marvelled, saying, It was never so seen  
in Israel. But the Pharisees said, He casteth out 34  
devils through the prince of the devils.

**The Teacher and Healer.** And Jesus went about all the cities and villages, 35  
teaching in their synagogues, and preaching the  
gospel of the kingdom, and healing every sickness  
and every disease among the people. But when he 36  
saw the multitudes, he was moved with compassion  
on them, because they fainted, and were scattered  
abroad, as sheep having no shepherd. Then saith 37  
he unto his disciples, The harvest truly *is* plenteous,  
but the labourers *are* few; pray ye therefore the 38  
Lord of the harvest, that he will send forth labourers  
into his harvest.

And when he had called unto *him* his twelve 10  
disciples, he gave them power *against* unclean  
spirits, to cast them out, and to heal all manner of  
sickness and all manner of disease.

**The twelve apostles.** Now the names of the twelve apostles are 2  
these; The first, Simon, who is called Peter, and  
Andrew his brother; James, *the son* of Zebedee,  
and John his brother; Philip, and Bartholomew; 3  
Thomas, and Matthew the publican; James *the*  
*son* of Alphæus, and Lebbaeus, whose surname  
was Thaddæus; Simon the Canaanite, and Judas 4  
Iscariot, who also betrayed him.

- 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not :  
 6 but go rather to the lost sheep of the house of  
 7 Israel. And as ye go, preach, saying, The kingdom  
 8 of heaven is at hand. Heal the sick, cleanse the  
 9 lepers, raise the dead, cast out devils : freely ye  
 10 have received, freely give. Provide neither gold,  
 nor silver, nor brass in your purses, nor scrip for  
 your journey, neither two coats, neither shoes, nor  
 yet staves : for the workman is worthy of his meat.  
 11 And into whatsoever city or town ye shall enter,  
 enquire who in it is worthy ; and there abide till  
 12 ye go thence. And when ye come into an house,  
 13 salute it. And if the house be worthy, let your  
 peace come upon it : but if it be not worthy, let  
 14 your peace return to you. And whosoever shall  
 not receive you, nor hear your words, when ye  
 depart out of that house or city, shake off the dust  
 15 of your feet. Verily I say unto you, It shall be  
 more tolerable for the land of Sodom and Gomorrha  
 in the day of judgment, than for that city.  
 16 Behold, I send you forth as sheep in the midst  
 of wolves : be ye therefore wise as serpents, and  
 17 harmless as doves. But beware of men : for they  
 will deliver you up to the councils, and they will  
 18 scourge you in their synagogues ; and ye shall be  
 brought before governors and kings for my sake,  
 for a testimony against them and the Gentiles.  
 19 But when they deliver you up, take no thought  
 how or what ye shall speak : for it shall be given  
 20 you in that same hour what ye shall speak. For it  
 is not ye that speak, but the Spirit of your Father

Chap. 10 which speaketh in you. And the brother shall 21  
 deliver up the brother to death, and the father the  
 child: and the children shall rise up against *their*  
 parents, and cause them to be put to death. And 22  
 ye shall be hated of all *men* for my name's sake:  
 but he that endureth to the end shall be saved.  
 But when they persecute you in this city, flee ye 23  
 into another: for verily I say unto you, Ye shall  
 not have gone over the cities of Israel, till the Son  
 of man be come. The disciple is not above *his* 24  
 master, nor the servant above his lord. It is enough 25  
 for the disciple that he be as his master, and the  
 servant as his lord. If they have called the master  
 of the house Beelzebub, how much more *shall they*  
*call* them of his household? Fear them not there- 26  
 fore: for there is nothing covered, that shall not be  
 revealed; and hid, that shall not be known. What 27  
 I tell you in darkness, *that* speak ye in light: and  
 what ye hear in the ear, *that* preach ye upon the  
 housetops.

And fear not them which kill the body, but are 28  
 not able to kill the soul: but rather fear him which  
 is able to destroy both soul and body in hell. Are 29  
 not two sparrows sold for a farthing? and one of  
 them shall not fall on the ground without your  
 Father. But the very hairs of your head are all 30  
 numbered. Fear ye not therefore, ye are of more 31  
 value than many sparrows. Whosoever therefore 32  
 shall confess me before men, him will I confess  
 also before my Father which is in heaven. But 33  
 whosoever shall deny me before men, him will  
 I also deny before my Father which is in heaven.

Think not that I am come to send peace on 34

earth: I came not to send peace, but a sword. Chap. 10

35 For I am come to set a man at variance against  
his father, and the daughter against her mother,  
and the daughter in law against her mother in  
36 law. And a man's foes *shall be* they of his own  
37 household. He that loveth father or mother more  
than me is not worthy of me: and he that loveth  
son or daughter more than me is not worthy of me.  
38 And he that taketh not his cross, and followeth  
39 after me, is not worthy of me. He that findeth  
his life shall lose it: and he that loseth his life for  
my sake shall find it.

40 He that receiveth you receiveth me, and he that  
41 receiveth me receiveth him that sent me. He that  
receiveth a prophet in the name of a prophet shall  
receive a prophet's reward; and he that receiveth  
a righteous man in the name of a righteous man  
42 shall receive a righteous man's reward. And who-  
soever shall give to drink unto one of these little  
ones a cup of cold *water* only in the name of  
a disciple, verily I say unto you, he shall in no wise  
lose his reward.

11 And it came to pass, when Jesus had made an  
end of commanding his twelve disciples, he departed  
thence to teach and to preach in their cities.

2 Now when John had heard in the prison the  
3 works of Christ, he sent two of his disciples, and  
said unto him, Art thou he that should come, or do  
4 we look for another? Jesus answered and said  
unto them, Go and shew John again those things  
5 which ye do hear and see: the blind receive their  
sight, and the lame walk, the lepers are cleansed,  
and the deaf hear, the dead are raised up, and the

A formula  
of transi-  
tion to  
another  
section of  
the gospel.  
John's  
message of  
inquiry.

Chap. 11 poor have the gospel preached to them. And 6  
blessed is *he*, whosoever shall not be offended  
in me.

And as they departed, Jesus began to say unto 7  
the multitudes concerning John, What went ye out  
into the wilderness to see? A reed shaken with the  
wind? But what went ye out for to see? A man 8  
clothed in soft raiment? behold, they that wear  
soft *clothing* are in kings' houses. But what went 9  
ye out for to see? A prophet? yea, I say unto you,  
and more than a prophet. For this is *he*, of whom 10  
it is written, Behold, I send my messenger before  
thy face, which shall prepare thy way before thee.  
Verily I say unto you, Among them that are born 11  
of women there hath not risen a greater than John  
the Baptist: notwithstanding he that is least in the  
kingdom of heaven is greater than he. And from 12  
the days of John the Baptist until now the kingdom  
of heaven suffereth violence, and the violent take  
it by force. For all the prophets and the law 13  
prophesied until John. And if ye will receive *it*, 14  
this is Elias, which was for to come. He that hath 15  
ears to hear, let him hear. But whereunto shall 16  
I liken this generation? It is like unto children  
sitting in the markets, and ~~calling~~ unto their fellows,  
and saying, We have piped unto you, and ye have 17  
not danced; we have mourned unto you, and ye  
have not lamented. For John came neither eating 18  
nor drinking, and they say, He hath a devil. The 19  
Son of man came eating and drinking, and they say,  
Behold a man gluttonous, and a winebibber, a friend  
of publicans and sinners." But wisdom is justified  
of her children.

- 20 Then began he to upbraid the cities wherein most of his mighty works were done, because they  
 21 repented not? Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- 25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.
- 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.
- 12 At that time Jesus went on the sabbath day through the corn; and his disciples were an

Chap. 11

Reproof of  
Chorazin  
and Ca-  
pernaum  
for their  
unbelief.

Jesus  
thanks  
God that  
his  
message is  
revealed  
to the  
simple.

Contro-  
versy on  
the  
sabbath.

**Chap. 12** hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

A second dispute about the sabbath.

And when he was departed thence, he went into their synagogue; and, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him. But

when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and  
 16 he healed them all; and charged them that they  
 17 should not make him known: that it might be fulfilled which was spoken by Esaias the prophet,  
 18 saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew  
 19 judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the  
 20 streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth  
 21 judgment unto victory. And in his name shall the Gentiles trust.

22 Then was brought unto him, one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake  
 23 and saw. And all the people were amazed, and said, Is not this the son of David? But when the  
 24 Pharisees heard *it*, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the  
 25 devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house  
 26 divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how  
 27 shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.  
 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else  
 29 how can one enter into a strong man's house, and spoil his goods, except he first bind the strong

The blind  
and dumb  
demoniac.



**Chap. 12** man? and then he will spoil his house. He that 30  
 is not with me is against me; and he that gathereth  
 not with me scattereth abroad. Wherefore I say 31  
 unto you, All manner of sin and blasphemy shall  
 be forgiven unto men: but the blasphemy *against*  
 the *Holy Ghost* shall not be forgiven unto men.  
 And whosoever speaketh a word against the Son 32  
 of man, it shall be forgiven him: but whosoever  
 speaketh against the Holy Ghost, it shall not be  
 forgiven him, neither in this world, neither in the  
*world* to come. Either make the tree good, and 33  
 his fruit good; or else make the tree corrupt,  
 and his fruit corrupt: for the tree is known by  
*his* fruit. O generation of vipers, how can ye, 34  
 being evil, speak good things? for out of the  
 abundance of the heart the mouth speaketh. A 35  
 good man out of the good treasure of the heart  
 bringeth forth good things: and an evil man out  
 of the evil treasure bringeth forth evil things. But 36  
 I say unto you, That every idle word that men  
 shall speak, they shall give account thereof in the  
 day of judgment. For by thy words thou shalt 37  
 be justified, and by thy words thou shalt be,  
 condemned.

Request  
 for a sign.

Then certain of the scribes and of the Pharisees 38  
 answered, saying, Master, we would see a sign from  
 thee. But he answered and said unto them, An 39  
 evil and adulterous generation seeketh after a sign;  
 and there shall no sign be given to it, but the sign  
 of the prophet Jonas: for as Jonas was three days 40  
 and three nights in the whale's belly; so shall  
 the Son of man be three days and three nights  
 in the heart of the earth. The men of Nineveh 41

shall rise in judgment, with this generation, and shall condemn it: because, they repented at the preaching of Jonas; and, behold, a greater than  
 42 *Jonas is here.* The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and,  
 43 behold, a greater than Solomon *is here.* When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.  
 44 Then, he saith, I will return into my house from whence I came out; and, when he is come, he  
 45 findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, *his* The family  
 mother and his brethren stood without, desiring of Jesus.  
 47 to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand with-  
 48 out, desiring to speak with thee. But he answered and said unto him that told him, Who is my  
 49 mother? and who are my brethren? And he stretched forth his hand toward his disciples, and  
 50 said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, ~~the same~~ is my brother, and sister, and mother.

13 The same day went Jesus out of the house, and Many  
 2 sat by the sea side. And great multitudes were things in  
 gathered together unto him, so that he went into parables.

**Chap. 13** a ship, and sat ; and the whole multitude stood on  
 the shore And he spake many things unto them 3  
 in parables, saying, Behold, a sower went forth to  
 sow ; and when he sowed, some *seeds* fell by the 4  
 way side, and the fowls came and devoured them  
 up : some fell upon stony places, where they had 5  
 not much earth : and forthwith they sprung up,  
 because they had no deepness of earth : and when 6  
 the sun was up, they were scorched ; and because  
 they had no root, they withered away. And some 7  
 fell among thorns ; and the thorns sprang up, and  
 choked them : but other fell into good ground, 8  
 and brought forth fruit, some an hundredfold,  
 some sixtyfold, some thirtyfold. Who hath ears 9  
 to hear, let him hear.

The object  
 of para-  
 bles.

And the disciples came, and said unto him, 10  
 Why speakest thou unto them in parables? He 11  
 answered and said unto them, Because it is given  
 unto you to know the mysteries of the kingdom of  
 heaven, but to them it is not given. For whoso- 12  
 ever hath, to him shall be given, and he shall have  
 more abundance : but whosoever hath not, from  
 him shall be taken away even that he hath.  
 Therefore speak I to them in parables : because 13  
 they seeing see not ; and hearing they hear not,  
 neither do they understand. And in them is ful- 14  
 filled the prophecy of Esaias, which saith, By  
 hearing ye shall hear, and shall not understand ;  
 and seeing ye shall see, and shall not perceive :  
 for this people's heart is waxed gross, and *their* 15  
 ears are dull of hearing, and their eyes they have  
 closed ; lest at any time they should see with *their*  
 eyes, and hear with *their* ears, and should under-

stand with *their* heart, and should be converted,  
 16 and I should heal them. But blessed *are* your  
 eyes, for they see: and your ears, for they hear.  
 17 For verily I say unto you, That many prophets  
 and righteous *men* have desired to see *those things*  
 which ye see, and have not seen *them*; and to  
 hear *those things* which ye hear, and have not  
 heard *them*.

18 Hear ye therefore the parable of the sower.  
 19 When any one heareth the word of the kingdom,  
 and understandeth *it* not, then cometh the wicked  
*one*, and catcheth away that which was sown in his  
 heart. This is he which received seed by the way  
 20 side. But he that received the seed into stony  
 places, the same is he that heareth the word, and  
 21 anon with joy receiveth it; yet hath he not root in  
 himself, but dureth for a while: for when tribu-  
 lation or persecution ariseth because of the word,  
 22 by and by he is offended. He also that received  
 seed among the thorns is he that heareth the word;  
 and the care of this world, and the deceitfulness of  
 riches, choke the word, and he becometh unfruitful.  
 23 But he that received seed into the good ground is  
 he that heareth the word, and understandeth *it*;  
 which also beareth fruit, and bringeth forth, some  
 an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, Parable of  
the Tares.  
 The kingdom of heaven is likened unto a man  
 25 which sowed good seed in his field: but while  
 men slept, his enemy came and sowed tares among  
 26 the wheat, and went his way. But when the blade  
 was sprung up, and brought forth fruit, then ap-  
 27 peared the tares also. So the servants of the

**Chap. 13** householder came and said unto him, Sir, didst  
 not thou sow good seed in thy field? from whence  
 then hath it tares? He said unto them, An enemy 28  
 hath done this. The servants said unto him, Wilt  
 thou then that we go and gather them up? But 29  
 he said, Nay; lest while ye gather up the tares, ye  
 root up also the wheat with them. Let both grow 30  
 together, until the harvest; and in the time of  
 harvest I will say to the reapers, Gather ye to-  
 gether first the tares, and bind them in bundles to  
 burn them: but gather the wheat into my barn.

**Parable  
 of the  
 Mustard  
 Seed.**

Another parable put he forth unto them, saying, 31  
 The kingdom of heaven is like to a grain of  
 mustard seed, which a man took, and sowed in  
 his field: which indeed is the least of all seeds: 32  
 but when it is grown, it is the greatest among  
 herbs, and becometh a tree, so that the birds of  
 the air come and lodge in the branches thereof.

**Parable  
 of the  
 Leaven.**

Another parable spake he unto them; The 33  
 kingdom of heaven is like unto leaven, which a  
 woman took, and hid in three measures of meal,  
 till the whole was leavened. All these things 34  
 spake Jesus unto the multitude in parables; and  
 without a parable spake he not unto them: that 35  
 it might be fulfilled which was spoken by the pro-  
 phet, saying, I will open my mouth in parables; I  
 will utter things which have been kept secret from  
 the foundation of the world.

**Explan-  
 ation of the  
 parable of  
 the Tares.**

Then Jesus sent the multitude away, and went 36  
 into the house: and his disciples came unto him,  
 saying, Declare unto us the parable of the tares of  
 the field. He answered and unto them, He that 37  
 soweth the good seed is the Son of man; the field 38

is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Chap. 13

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Treasure  
hid in a  
field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be

wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them,

The disci-  
ples must  
'under-  
stand' the  
teaching

Chap. 13 Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an in order to make use of it. householder, which bringeth forth out of his treasure *things* new and old. And it came to pass, 53 Jesus among his own people. *that* when Jesus had finished these parables, he departed thence.

And when he was come into his own country, 54 he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is 55 not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they 56 not all with us? Whence then hath this *man* all these things? And they were offended in him. 57 But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works 58 there because of their unbelief.

Herod, who had slain John, hears of Jesus. At that time Herod the tetrarch heard of the 14 fame of Jesus, and said unto his servants, This is 2 John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and 3 bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said 4 unto him, It is not lawful for thee to have her. And when he would have put him to death, he 5 feared the multitude, because they counted him as a prophet. But when Herod's birthday was 6 kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he pro- 7 mised with an oath to give her whatsoever she

8 would ask, And she, being before instructed of Chap. 14  
her mother, said, Give me here John Baptist's  
9 head in a charger. And the king was sorry :  
nevertheless for the oath's sake, and them which  
sat with him at meat, he commanded it to be  
10 given her. And he sent, and beheaded John in  
11 the prison. And his head was brought in a charger,  
and given to the damsel : and she brought it to  
12 her mother. And his disciples came, and took  
up the body, and buried it, and went and told  
Jesus,

13 When Jesus heard of it, he departed thence by The feed-  
ing of  
the five  
thousand.  
ship into a desert place apart : and when the people  
had heard thereof, they followed him on foot out of  
14 the cities. And Jesus went forth, and saw a great  
multitude, and was moved with compassion toward  
15 them, and he healed their sick. And when it was  
evening, his disciples came to him, saying, This is  
a desert place, and the time is now past ; send the  
multitude away, that they may go into the villages,  
16 and buy themselves victuals. But Jesus said unto  
them, They need not depart ; give ye them to eat.  
17 And they say unto him, We have here but five  
18 loaves, and two fishes. He said, Bring them hither  
19 to me. And he commanded the multitude to sit  
down on the grass, and took the five loaves, and  
the two fishes, and looking up to heaven, he bless-  
ed, and brake, and gave the loaves to his disciples,  
20 and the disciples to the multitude. And they did  
all eat, and were filled : and they took up of the  
21 fragments that remained twelve baskets full. And  
they that had eaten were about five thousand men,  
beside women and children.



Chap. 14  
 Jesus  
 walks on  
 the sea.

And straightway Jesus constrained his disciples 22  
 to get into a ship, and, to go before him unto the  
 other side, while he sent the multitudes away.  
 And when he had sent the multitudes away, he 23  
 went up into a mountain apart to pray: and when  
 the evening was come, he was there alone. But 24  
 the ship was now in the midst of the sea, tossed  
 with waves: for the wind was contrary. And in 25  
 the fourth watch of the night Jesus went unto  
 them, walking on the sea. And when the dis- 26  
 ciples saw him walking on the sea, they were  
 troubled, saying, It is a spirit; and they cried out  
 for fear. But straightway Jesus spake unto them, 27  
 saying, Be of good cheer; it is I; be not afraid.  
 And Peter answered him and said, Lord, if it be 28  
 thou, bid me come unto thee on the water. And 29  
 he said, Come. And when Peter was come down  
 out of the ship, he walked on the water, to go to  
 Jesus. But when he saw the wind boisterous, he 30  
 was afraid; and beginning to sink, he cried, saying,  
 Lord, save me. And immediately Jesus stretched 31  
 forth his hand, and caught him, and said unto him,  
 O thou of little faith, wherefore didst thou doubt?  
 And when they were come into the ship, the wind 32  
 ceased. Then they that were in the ship came 33  
 and worshipped him, saying, Of a truth thou art  
 the Son of God.

And when they were gone over, they came into 34  
 the land of Gennesaret. And when the men of 35  
 that place had knowledge of him, they sent out  
 into all that country round about, and brought  
 unto him all that were diseased; and besought 36  
 him that they might only touch the hem of his

garment : and as many as touched were made perfectly whole. Chap. 14

- 15 Then came to Jesus scribes and Pharisees, which Jesus on tradition.  
 2 were of Jerusalem, saying, Why do thy disciples  
 transgress the tradition, of the elders? for they  
 3 wash not their hands when they eat bread. But  
 he answered and said unto them, Why do ye also  
 transgress the commandment of God by your tra-  
 4 dition? For God commanded, saying, Honour  
 thy father and mother: and, He that curseth  
 5 father or mother, let him die the death. But  
 ye say, Whosoever shall say to his father or his  
 mother, *It is a gift*, by whatsoever thou mightest  
 6 be profited by me; and honour not his father or  
 his mother, *he shall be free*. Thus have ye made  
 the commandment of God of none effect by your  
 7 tradition. Ye hypocrites, well did Esaias prophesy  
 8 of you, saying, This people draweth nigh unto me  
 with their mouth, and honoureth me with *their*  
 9 lips; but their heart is far from me. But in vain  
 they do worship me, teaching *for* doctrines the  
 commandments of men.
- 10 And he called the multitude, and said unto  
 11 them, Hear, and understand: not that which goeth  
 into the mouth defileth a man; but, that which  
 cometh out of the mouth, this defileth a man.
- 12 Then came his disciples, and said unto him,  
 Knowest thou that the Pharisees were offended,  
 13 after they heard this saying? But he answered  
 and said, Every plant, which my heavenly Father  
 14 hath not planted, shall be rooted up. Let them  
 alone: they be blind leaders of the blind. And if  
 the blind lead the blind, both shall fall into the ditch.

**Chap. 15** Then answered Peter and said unto him, Declare 15  
unto us this parable. And Jesus said, Are ye also 16  
yet without understanding? Do not ye yet under- 17  
stand, that whatsoever entereth in at the mouth  
goeth into the belly, and is cast out into the  
draught? But those things which proceed out 18  
of the mouth come forth from the heart; and  
they defile the man. For out of the heart proceed 19  
evil thoughts, murders, adulteries, fornications,  
thefts, false witness, blasphemies. these are *the* 20  
*things* which defile a man: but to eat with un-  
washed hands defileth not a man.

The  
woman of  
Canaan.

Then Jesus went thence, and departed into the 21  
coasts of Tyre and Sidon. And, behold, a woman 22  
of Canaan came out of the same coasts, and cried  
unto him, saying, Have mercy on me, O Lord,  
*thou* son of David; my daughter is grievously vexed  
with a devil. But he answered her not a word. 23  
And his disciples came and besought him, saying,  
Send her away; for she crieth after us. But he 24  
answered and said, I am not sent but unto the  
lost sheep of the house of Israel. Then came she 25  
and worshipped him, saying, Lord, help me. But, 26  
he answered and said, It is not meet to take the  
children's bread, and to cast it to dogs. And she 27  
said, Truth, Lord: yet the dogs eat of the crumbs  
which fall from their masters' table. Then Jesus 28  
answered and said unto her, O woman, great is  
thy faith: be it unto thee even as thou wilt. And  
her daughter was made whole from that very hour.

Jesus in  
the moun-  
tain in  
Galilee

And Jesus departed from thence, and came 29  
nigh unto the sea of Galilee; and went up into  
a mountain, and sat down there. And great 30

- multitudes came unto him, having with them *those* Chap. 15  
*that were* lame, blind, dumb, maimed, and many  
 others, and cast them down at Jesus' feet; and  
 31 he healed them: insomuch that the multitude  
 wondered, when they saw the dumb to speak, the  
 maimed to be whole, the lame to walk, and the  
 blind to see: and they glorified the God of Israel.
- 32 Then Jesus called his disciples *unto him*, and The feed-  
 said, I have compassion on the multitude, because ing of four  
 they continue with me now three days, and have thousand.  
 nothing to eat: and I will not send them away  
 33 fasting, lest they faint in the way. And his dis-  
 ciples say unto him, Whence should we have so  
 much bread in the wilderness, as to fill so great  
 34 a multitude? And Jesus saith unto them, How  
 many loaves have ye? And they said, Seven, and  
 35 a few little fishes. And he commanded the multi-  
 36 tude to sit down on the ground. And he took the  
 seven loaves and the fishes, and gave thanks, and  
 brake them, and gave to his disciples, and the  
 37 disciples to the multitude. And they did all eat,  
 and were filled: and they took up of the broken  
 38 meat that was left seven baskets full. And they  
 that did eat were four thousand men, beside  
 39 women and children. And he sent away the  
 multitude, and took ship, and came into the  
 coasts of Magdala.
- 16 The Pharisees also with the Sadducees came, Pharisees  
 and tempting desired him that he would shew and Sad-  
 2 them a sign from heaven. He answered and said ducees  
 unto them, When it is evening, ye say, *It will* again ask  
 3 *be* fair weather: for the sky is red. And in the for sign.  
 morning, *It will be* foul weather to day: for the

Chap. 16 sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

The  
leaven  
of the  
Pharisees  
and Sad-  
ducees.

And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not, beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Jesus at  
Caesarea  
Philippi.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

- 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed *it* unto thee, but my Father  
 18 which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not  
 19 prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be  
 20 loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.
- 21 From that time forth began Jesus to shew unto <sup>Jesus</sup> his disciples, how that he must go unto Jerusalem, <sup>speaks</sup> and suffer many things of the elders and chief <sup>plainly</sup> priests and scribes, and be killed, and be raised <sup>death.</sup>  
 22 again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee,  
 23 Lord : this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of  
 24 men. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and  
 25 take up his cross, and follow me. For whosoever will save his life shall lose it : and whosoever will  
 26 lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give  
 27 in exchange for his soul ? For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man

**Chap. 16** according to his works. Verily I say unto you, 28  
 — There be some standing here, which shall not  
 taste of death, till they see the Son of man coming  
 in his kingdom.

**The trans-  
figuration.**

And after six days Jesus taketh Peter, James, 17  
 and John his brother, and bringeth them up into  
 an high mountain apart, and was transfigured 2  
 before them: and his face did shine as the sun,  
 and his raiment was white as the light. And, 3  
 behold, there appeared unto them Moses and  
 Elias talking with him. Then answered Peter, 4  
 and said unto Jesus, Lord, it is good for us to  
 be here: if thou wilt, let us make here three  
 tabernacles; one for thee, and one for Moses,  
 and one for Elias. While he yet spake, behold, 5  
 a bright cloud overshadowed them: and behold  
 a voice out of the cloud, which said, This is my  
 beloved Son, in whom I am well pleased; hear ye  
 him. And when the disciples heard it, they fell 6  
 on their face, and were sore afraid. And Jesus  
 came and touched them, and said, Arise, and be 7  
 not afraid. And when they had lifted up their 8  
 eyes, they saw no man, save Jesus only. And as 9  
 they came down from the mountain, Jesus charged  
 them, saying, Tell the vision to no man, until the  
 Son of man be risen again from the dead. And 10  
 his disciples asked him, saying, Why then say the  
 scribes that Elias must first come? And Jesus 11  
 answered and said unto them, Elias truly shall first  
 come, and restore all things. But I say unto you, 12  
 That Elias is come already, and they knew him  
 not, but have done unto him whatsoever they  
 listed. Likewise shall also the Son of man suffer

**The de-  
scent from  
the moun-  
tain.**

13 of them. Then the disciples understood that he **Chap. 17**  
spake unto them of John the Baptist.

14 And when they were come to the multitude, **The cure**  
there came to him a *certain* man, kneeling down **of epi-**  
**lepsy.**

15 to him, and saying, Lord, have mercy on my son :

for he is lunatick, and sore vexed : for oftentimes he

16 falleth into the fire, and oft into the water. And

I brought him to thy disciples ; and they could

17 not cure him. Then Jesus answered and said, O

faithless and perverse generation, how long shall

I be with you ? how long shall I suffer you ? bring

18 him hither to me. And Jesus rebuked the devil ;

and he departed out of him : and the child was

19 cured from that very hour. Then came the dis-

ciples to Jesus apart, and said, Why could not we

20 cast him out ? And Jesus said unto them, Because

of your unbelief : for verily I say unto you, If ye

have faith as a grain of mustard seed, ye shall say

unto this mountain, Remove hence to yonder

place ; and it shall remove ; and nothing shall be

21 impossible unto you. Howbeit this kind goeth

not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said **Jesus**  
unto them, The Son of man shall be betrayed into **repeats**  
the hands of men : and they shall kill him, and **the pre-**  
the third day he shall be raised again. And they **diction of**  
were exceeding sorry. **his own**  
**death.**

24 And when they were come to Capernaum, they **Jesus**  
that received tribute *money* came to Peter, and **pays tri-**  
said, Doth not your master pay tribute ? He **bute at**  
saith, Yes. And when he was come into the **Capernaum.**

house, Jesus prevented him, saying, What thinkest  
25 thou, Simon ? of whom do the kings of the earth



**Chap. 17** take custom or tribute? of their own children,  
 or of strangers? Peter saith unto him, Of 26  
 strangers. Jesus saith unto him, \*Then are the  
 children free. Notwithstanding, lest we should 27  
 offend them, go thou to the sea, and cast an hook,  
 and take up the fish that first cometh up; and  
 when thou hast opened his mouth, thou shalt find  
 a piece of money: that take, and give unto them  
 for me and thee.

The  
 greatest  
 in the  
 kingdom.

At the same time came the disciples unto Jesus, 18  
 saying, Who is the greatest in the kingdom of  
 heaven? And Jesus called a little child unto him, 2  
 and set him in the midst of them, and said, Verily 3  
 I say unto you, Except ye be converted, and  
 become as little children, ye shall not enter into  
 the kingdom of heaven. Whosoever \*therefore 4  
 shall humble himself as this little child, the same  
 is greatest in the kingdom of heaven.

And whoso shall receive one such little child 5  
 in my name receiveth me. But whoso shall offend 6  
 one of these little ones which believe in me, it  
 were better for him that a millstone were hanged  
 about his neck, and that he were drowned in the  
 depth of the sea. Woe unto the world because of 7  
 offences! for it must needs be that offences come;  
 but woe to that man by whom the offence  
 cometh! Wherefore if thy hand or thy foot offend 8  
 thee, cut them off, and cast them from thee: it is  
 better for thee to enter into life halt or maimed,  
 rather than having two hands or two feet to be  
 cast into everlasting fire. And if thine eye offend 9  
 thee, pluck it out, and cast it from thee: it is  
 better for thee to enter into life with one eye,

- rather than having two eyes to be cast into hell fire.
- 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
- 15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

The treatment of offenders.

**Chap. 18**  
**Forgive-**  
**ness.**

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he

35 should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Chap. 18  
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19 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them there. A paragraph which marks a transition.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. For there are some eunuchs, On lawful divorce.

Chap. 19 which were so born from *their* mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Jesus and  
the chil-  
dren.

Then were there brought unto him little children, 13 that he should put *his* hands on them, and pray : and the disciples rebuked them. But Jesus said, 14 Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven. And he laid *his* hands on them, and departed 15 thence.

Eternal  
life.

And, behold, one came and said unto him, Good 16 Master, what good thing shall I do, that I may have eternal life ? And he said unto him, Why 17 callest thou me good ? *there is* none good but one, *that is*, God : but if thou wilt enter into life, keep the commandments. He saith unto him, 18 Which ? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour 19 thy father and *thy* mother : and, Thou shalt love, thy neighbour as thyself. The young man saith 20 unto him, All these things have I kept from my youth up : what lack I yet ? Jesus said unto him, 21 If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me. But when 22 the young man heard that saying, he went away sorrowful : for he had great possessions.

The rich  
and the  
kingdom.

Then said Jesus unto his disciples, Verily I say 23 unto you, That a rich man shall hardly enter into

21 the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the  
 25 kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then  
 26 can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall  
 28 we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration ~~when~~ the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife,  
 or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.

20 For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the  
 1 morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny  
 3 a day, he sent them into his vineyard. And he went out about the third hour, and saw others  
 1 standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their  
 5 way. Again he went out about the sixth and ninth  
 6 hour, and did likewise. And about the eleventh hour he went out, and found others standing idle,

The Par-  
 able of the  
 Labourers

**Chap. 20** and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Crucifixion  
predicted.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

- 20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and  
 21 desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy  
 22 kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They  
 23 say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to*  
 24 *them* for whom it is prepared of my Father. . And when the ten heard *it*, they were moved with  
 25 indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority  
 26 upon them. But it shall not be so among you: but whosoever will be great among you, let him  
 27 be your minister; and whosoever will be chief among you, let him be your servant; even as  
 28 the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. .  
 29 And as they departed from Jericho, a great Two blind  
 30 multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy  
 31 on us, O Lord, *thou* son of David. And the



Chap. 20 multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David. And <sup>32</sup> Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto <sup>33</sup> him, Lord, that our eyes may be opened. So Jesus <sup>34</sup> had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

Jesus at  
Jeru-  
salem

And when they drew nigh unto Jerusalem, and <sup>21</sup> were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, <sup>2</sup> Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* <sup>3</sup> say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which <sup>4</sup> was spoken by the prophet, saying, Tell ye the <sup>5</sup> daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, <sup>6</sup> and did as Jesus commanded them, and brought <sup>7</sup> the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very <sup>8</sup> great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them*, in the way. And the multitudes <sup>9</sup> that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all <sup>10</sup>

11 the city was moved, saying, Who is this? And Chap. 21  
 the multitude said, This is Jesus the prophet of  
 12 Nazareth of Galilee. And Jesus went into the Jesus in  
 temple of God, and cast out all them that sold and the tem-  
 bought in the temple, and overthrew the tables of ple.  
 the moneychangers, and the seats of them that sold  
 13 doves, and said unto them, It is written, My house  
 shall be called the house of prayer; but ye have  
 made it a den of thieves.

14 And the blind and the lame came to him in  
 15 the temple; and he healed them. And when the  
 chief priests and scribes saw the wonderful things  
 that he did, and the children crying in the temple,  
 and saying, Hosanna to the son of David; they  
 16 were sore displeased, and said unto him, Hearest  
 thou what these say? And Jesus saith unto them,  
 Yea; have ye never read, Out of the mouth of  
 babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into The barren  
 Bethany; and he lodged there. fig tree.

18 Now in the morning as he returned into the city,  
 19 he hungered. And when he saw a fig tree in the  
 way, he came to it, and found nothing thereon, but  
 leaves only, and said unto it, Let no fruit grow on  
 thee henceforward for ever. And presently the fig  
 tree withered away.

20 And when the disciples saw it, they marvelled,  
 saying, How soon is the fig tree withered away!  
 21 Jesus answered and said unto them, Verily I say  
 unto you, If ye have faith, and doubt not, ye shall  
 not only do this which is done to the fig tree, but  
 also if ye shall say unto this mountain, Be thou  
 removed, and be thou cast into the sea; it shall

Chap. 21 be done. And all things, whatsoever ye shall ask 22  
in prayer, believing, ye shall receive.

Centro-  
versy in  
the temple  
about the  
Baptist.

And when he was come into the temple, the 23  
chief priests and the elders of the people came  
unto him as he was teaching, and said, By what  
authority doest thou these things? and who gave  
thee this authority? And Jesus answered and said 24  
unto them, I also will ask you one thing, which if  
ye tell me, I in like wise will tell you by what  
authority I do these things. The baptism of John, 25  
whence was it? from heaven, or of men? And they  
reasoned with themselves, saying, If we shall say,  
From heaven; he will say unto us, Why did ye  
not then believe him? But if we shall say, Of 26  
men; we fear the people; for all hold John as  
a prophet. And they answered Jesus, and said, 27  
We cannot tell. And he said unto them, Neither  
tell I you by what authority I do these things.

But what think ye? A *certain* man had two 28  
sons; and he came to the first, and said, Son, go  
work to day in my vineyard. He answered and 29  
said, I will not: but afterward he repented, and  
went. And he came to the second, and said 30  
likewise. And he answered and said, I go, sir:  
and went not. Whether of them twain did the 31  
will of his father? They say unto him, The first.  
Jesus saith unto them, Verily I say unto you, That  
the publicans and the harlots go into the kingdom  
of God before you. For John came unto you in 32  
the way of righteousness, and ye believed him  
not: but the publicans and the harlots believed  
him: and ye, when ye had seen *it*, repented not  
afterward, that ye might believe him.

- 33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and  
 34 went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of  
 35 it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.  
 36 Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will  
 37 reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on  
 38 his inheritance. And they caught him, and cast  
 39 him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he  
 40 do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.  
 41 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this  
 42 is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom  
 43 of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to  
 44 powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake

Chap. 21

The vine-  
yard and  
the ser-  
vants.

Chap. 21 of them. But when they sought to lay hands on 46  
him, they feared the multitude, because they took  
him for a prophet.

Parable of  
the Mar-  
riage  
Feast.

And Jesus answered and spake unto them again 22  
by parables, and said, The kingdom of heaven is 2  
like unto a certain king, which made a marriage  
for his son, and sent forth his servants to call them 3  
that were bidden to the wedding: and they would  
not come. Again, he sent forth other servants, 4  
saying, Tell them which are bidden, Behold, I have  
prepared my dinner: my oxen and ~~my~~ fatlings *are*  
killed, and all things *are* ready: come unto the  
marriage. But they ~~made~~ light of *it*, and went 5  
their ways, one to his farm, another to his mer-  
chandise: and the remnant took his servants, and 6  
entreated *them* spitefully, and slew *them*. But when 7  
the king heard *thereof*, he was wroth: and he sent  
forth his armies, and destroyed those murderers,  
and burned up their city. Then saith he to his 8  
servants, The wedding is ready, but they which  
were bidden were not worthy. Go ye therefore 9  
into the highways, and as many as ye shall find,  
bid to the marriage. So those servants went out, 10  
into the highways, and gathered together all as  
many as they found, both bad and good: and  
the wedding was furnished with guests. And when 11  
the king came in to see the guests, he saw there  
a man which had not on a wedding garment: and 12  
he saith unto him, Friend, how camest thou in  
hither not having a wedding garment? And he was  
speechless. Then said the king to the servants, 13  
Bind him hand and foot, and take him away,  
and cast *him* into outer darkness; there shall be

14 weeping and gnashing of teeth. For many are **Chap. 22**  
called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how **A con**  
16 they might entangle him in *his* talk. And they sent **spiracy.**

out unto him their disciples with the Herodians,  
saying, Master, we know that thou art true, and  
teachest the way of God in truth, neither carest  
thou for any *man*: for thou regardest, not the  
17 person of men. Tell us therefore, What thinkest  
thou? Is it lawful to give tribute unto Cæsar, or

18 not? But Jesus perceived their wickedness, and  
19 said, Why tempt ye me, ye hypocrites? Shew me  
the tribute money. And they brought unto him

20 a penny. And he saith unto them, Whose *is* this  
image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render there-  
fore unto Cæsar the things which are Cæsar's; and

22 unto God the things that are God's. When they  
had heard *these words*, they marvelled, and left

him, and went their way.

23 The same day came to him the Sadducees, which **The Sad-**  
say that there is no resurrection, and asked him, **ducean**  
**question.**

24 saying, Master, Moses said, If a man die, having  
no children, his brother shall marry his wife, and

25 raise up seed unto his brother. Now there were  
with us seven brethren; and the first, when he had

married a wife, deceased, and, having no issue, left  
26 his wife unto his brother; likewise the second also,

27 and the third, unto the seventh. And last of all  
28 the woman died also. Therefore in the resurrection

whose wife shall she be of the seven? for they all  
29 had her. Jesus answered and said unto them, Ye  
do err, not knowing the scriptures, nor the power

**Chap. 22** of God. For in the resurrection they neither marry, 30  
nor are given in marriage, but are as the angels of  
God in heaven. But as touching the resurrection 31  
of the dead, have ye not read that which was  
spoken unto you by God, saying, I am the God 32  
of Abraham, and the God of Isaac, and the God  
of Jacob? God is not the God of the dead, but of  
the living. And when the multitude heard *this*, 33  
they were astonished at his doctrine.

The law  
ver's ques-  
tion.

But when the Pharisees had heard that he had 34  
put the Sadducees to silence, they were gathered  
together. Then one of them, *which was* a lawyer, 35  
asked *him a question*, tempting him, and saying,  
Master, which *is* the great commandment in the 36  
law? Jesus said unto him, Thou shalt love the 37  
Lord thy God with all thy heart, and with all thy  
soul, and with all thy mind. This is the first and 38  
great commandment. And the second *is* like unto 39  
it, Thou shalt love thy neighbour as thyself. On 40  
these two commandments hang all the law and the  
prophets.

Another  
great  
question  
from  
Jesus

While the Pharisees were gathered together, 41  
Jesus asked them, saying, What think ye of Christ? 42  
whose son is he? They say unto him, *The son of*  
David. He saith unto them, How then doth 43  
David in spirit call him Lord, saying, The LORD 44  
said unto my Lord, Sit thou on my right hand, till  
I make thine enemies thy footstool? If David 45  
then call him Lord, how is he his son? And no 46  
man was able to answer him a word, neither durst  
any *man* from that day forth ask him any more  
*questions*.

Then spake Jesus to the multitude, and to his 23

- 2 disciples, saying, The scribes and the Pharisees Chap. 23  
 3 sit in Moses' seat: all therefore whatsoever they Jesus  
 bid you observe, *that* observe and do; but do not and the  
 ye after their works: for they say, and do not. scribes!
- 4 For they bind heavy burdens and grievous to be  
 borne, and lay *them* on men's shoulders; but they  
*themselves* will not move them with one of their  
 5 fingers. But all their works they do for to be seen  
 of men: they make broad their phylacteries, and  
 6 enlarge the borders of their garments, and love the  
 uppermost rooms at feasts, and the chief seats in  
 7 the synagogues, and greetings in the markets, and  
 8 to be called of men, Rabbi, Rabbi. But be not  
 ye called Rabbi: for one is your Master, *even*  
 9 Christ; and all ye are brethren. And call no  
*man* your father upon the earth: for one is your  
 10 Father, which is in heaven. Neither be ye called  
 masters: for one is your Master, *even* Christ.  
 11 But he that is greatest among you shall be your  
 12 servant. And whosoever shall exalt himself shall  
 be abased; and he that shall humble himself shall  
 be exalted.
- 13 But woe unto you scribes and Pharisees, hypo- Seven  
 crites! for ye shut up the kingdom of heaven woes.  
 against men, for ye neither go in *yourselves*, neither  
 14 suffer ye them that are entering to go in. Woe  
 unto you, scribes and Pharisees, hypocrites! for  
 ye devour widows' houses, and for a pretence make  
 long prayer: therefore, ye shall receive the greater  
 15 damnation. Woe unto you, scribes and Pharisees,  
 hypocrites! for ye compass sea and land to make  
 one proselyte, and when he is made, ye make him  
 twofold more the child of hell than yourselves.



**Chap. 23** Woe unto you, ye blind guides, which say, Who- 16  
soever shall swear by the temple, it is nothing ;  
but whosoever shall swear by the gold of the  
temple, he is a debtor ! Ye fools and blind : for 17  
whether is greater, the gold, or the temple that  
sanctifieth the gold ? And, Whosoever shall swear 18  
by the altar, it is nothing ; but whosoever sweareth  
by the gift that is upon it, he is guilty. Ye fools 19  
and blind : for whether is greater, the gift, or the  
altar that sanctifieth the gift ? Whoso therefore 20  
shall swear by the altar, sweareth by it, and by all  
things thereon. And whoso shall swear by the 21  
temple, sweareth by it, and by him that dwelleth  
therein. And he that shall swear by heaven, 22  
sweareth by the throne of God, and by him that  
sitteth thereon. Woe unto you, scribes and Phari- 23  
sees, hypocrites ! for ye pay tithe of mint and  
anise and cummin, and have omitted the weightier  
*matters* of the law, judgment, mercy, and faith :  
these ought ye to have done, and not to leave the  
other undone. Ye blind guides, which strain at 24  
a gnat, and swallow a camel. Woe unto you, 25  
scribes and Pharisees, hypocrites ! for ye make  
clean the outside of the cup and of the platter,  
but within they are full of extortion, and excess.  
*Thou* blind Pharisee, cleanse first that *which is* 26  
within the cup and platter, that the outside of  
them may be clean also. Woe unto you, scribes 27  
Pharisees, hypocrites ! for ye are like unto whited  
sepulchres, which indeed appear beautiful outward,  
but are within full of dead *men's* bones, and of all  
uncleanness. Even so ye also outwardly appear 28  
righteous unto men, but within ye are full of hypo-

- 29 crisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.
- 24 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I

Chap. 23

Lament  
over Jeru-  
salem.Jesus  
predicts  
destruc-  
tion.

**Chap. 24** say unto you, There shall not be left here one  
 stone upon another, that shall not be thrown  
 down. And as he sat upon the mount of Olives, 3  
 the disciples came unto him privately, saying, Tell  
 us, when shall these things be? and what shall be  
 the sign of thy coming, and of the end of the  
 world? And Jesus answered and said unto them, 4  
 Take heed that no man deceive you. For many 5  
 shall come in my name, saying, I am Christ; and  
 shall deceive many. And ye shall hear of wars 6  
 and rumours of wars: see that ye be not troubled:  
 for all *these things* must come to pass, but the end  
 is not yet. For nation shall rise against nation, 7  
 and kingdom against kingdom: and there shall be  
 famines, and pestilences, and earthquakes, in divers  
 places. All these *are* the beginning of sorrows. 8  
 Then shall they deliver you up to be afflicted, and 9  
 shall kill you: and ye shall be hated of all nations  
 for my name's sake. And then shall many be 10  
 offended, and shall betray one another, and shall  
 hate one another. And many false prophets shall 11  
 rise, and shall deceive many. And because iniquity 12  
 shall abound, the love of many shall wax cold.  
 But he that shall endure unto the end, the same 13  
 shall be saved. And this gospel of the kingdom 14  
 shall be preached in all the world for a witness unto  
 all nations; and then shall the end come.

**Counsels  
 to the  
 disciples  
 when the  
 signs  
 appear.**

When ye therefore shall see the abomination of 15  
 desolation, spoken of by Daniel the prophet, stand  
 in the holy place, (whoso readeth, let him under-  
 stand :) then let them which be in Judæa flee into 16  
 the mountains: let him which is on the housetop 17  
 not come down to take any thing out of his house:

- 18 neither let him which is in the field return back  
 19 to take his clothes. And woe unto them that are  
 with child, and to them that give suck in those  
 20 days! But pray ye that your flight be not in the  
 21 winter, neither on the sabbath day: for then shall  
 be great tribulation, such as was not since the  
 beginning of the world to this time, no, nor ever  
 22 shall be. And except those days should be  
 shortened, there should no flesh be saved: but for  
 the elect's sake those days shall be shortened.
- 23 Then if any man shall say unto you, Lo, here is  
 24 Christ, or there; believe *it* not. For there shall  
 arise false Christs, and false prophets, and shall  
 shew great signs and wonders; insomuch that, if *it*  
 25 were possible, they shall deceive the very elect. Be-  
 26 hold, I have told you before. Wherefore if they  
 shall say unto you, Behold, he is in the desert;  
 go not forth: behold, *he is* in the secret cham-  
 27 bers; believe *it* not. For as the lightning cometh  
 out of the east, and shineth even unto the west;  
 so shall also the coming of the Son of man be.
- 28 For wheresoever the carcass is, there will the eagles  
 be gathered together.
- 29 Immediately after the tribulation of those days  
 shall the sun be darkened, and the moon shall not  
 give her light, and the stars shall fall from heaven,  
 and the powers of the heavens shall be shaken:  
 30 and then shall appear the sign of the Son of man  
 in heaven: and then shall all the tribes of the  
 earth mourn, and they shall see the Son of man  
 coming in the clouds of heaven with power and  
 31 great glory. And he shall send his angels with  
 a great sound of a trumpet, and they shall gather

Signs in  
heaven.

Chap. 24 together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree ; When his 32  
branch is yet tender, and putteth forth leaves, ye  
know that summer *is* nigh : so likewise ye, when 33  
ye shall see all these things, know that it *is* near,  
*even* at the doors. Verily I say unto you, This 34  
generation shall not pass, till all these things be  
fulfilled. Heaven and earth shall pass away, but 35  
my words shall not pass away.

But of that day and hour knoweth no *man*, no, 36  
not the angels of heaven, but my Father only.  
But as the days of *Noe were*, so shall also the 37  
coming of the Son of man be. For as in the days 38  
that were before the flood they were eating and  
drinking, marrying and giving in marriage, until  
the day that Noe entered into the ark, and knew 39  
not until the flood came, and took them all away ;  
so shall also the coming of the Son of man be.  
Then shall two be in the field ; the one shall be 40  
taken, and the other left. Two *women shall be* 41  
grinding at the mill ; the one shall be taken, and  
the other left.

Watch therefore : for ye know not what hour 42  
your Lord doth come. But know this, that if the 43  
goodman of the house had known in what watch  
the thief would come, he would have watched, and  
would not have suffered his house to be broken  
up. Therefore be ye also ready : for in such an 44  
hour as ye think not the Son of man cometh.  
Who then is a faithful and wise servant, whom his 45  
lord hath made ruler over his household, to give  
them meat in due season ? Blessed *is* that servant, 46

whom his lord when he cometh shall find so doing.  
 17 Verily I say unto you, That he shall make him ruler  
 48 over all his goods. But and if that evil servant  
 shall say in his heart, My lord delayeth his coming;  
 49 and shall begin to smite his fellowservants, and to  
 50 eat and drink with the drunken; the lord of that  
 servant shall come in a day when he looketh not  
 for him, and in an hour that he is not aware of,  
 51 and shall cut him asunder, and appoint him his  
 portion with the hypocrites: there shall be weeping  
 and gnashing of teeth.

25 Then shall the kingdom of heaven be likened The Ten Virgins.  
 unto ten virgins, which took their lamps, and went  
 2 forth to meet the bridegroom. And five of them  
 3 were wise, and five were foolish. They that were  
 foolish took their lamps, and took no oil with  
 4 them: but the wise took oil in their vessels with  
 5 their lamps. While the bridegroom tarried, they  
 6 all slumbered and slept. And at midnight there  
 was a cry made, Behold, the bridegroom cometh;  
 7 go ye out to meet him. Then all those virgins  
 8 arose, and trimmed their lamps. And the foolish  
 said unto the wise, Give us of your oil; for our  
 9 lamps are gone out. But the wise answered,  
 saying, Not so, lest there be not enough for us  
 and you: but go ye rather to them that sell, and  
 10 buy for yourselves. And while they went to  
 buy, the bridegroom came; and they that were  
 ready went in with him to the marriage: and  
 11 the door was shut. Afterward came also the  
 12 other virgins, saying, Lord, Lord, open to us. But  
 he answered and said, Verily I say unto you, I  
 13 know you not. Watch therefore, for ye know

**Chap. 25** neither the day nor the hour wherein the Son of man cometh.

**Parable  
of the  
Talents**

For *the kingdom of heaven* is as a man travelling 14  
into a far country, *who* called his own servants,  
and delivered unto them his goods. And unto 15  
one he gave five talents, to another two, and to  
another one; to every man according to his several  
ability; and straightway took his journey. Then 16  
he that had received the five talents went and  
traded with the same, and made *them* other five  
talents. And likewise he that *had received* two, he 17  
also gained other two. But he that had received 18  
one went and digged in the earth, and hid his  
lord's money. After a long time the lord of those 19  
servants cometh, and reckoneth with them. And 20  
so he that had received five talents came and  
brought other five talents, saying, Lord, thou de-  
liveredst unto me five talents: behold, I have  
gained beside them five talents more. His lord 21  
said unto him, Well done, *thou* good and faithful  
servant: thou hast been faithful over a few things,  
I will make thee ruler over many things: enter  
thou into the joy of thy lord. He also that had 22  
received two talents came and said, Lord, thou  
deliveredst unto me two talents: behold, I have  
gained two other talents beside them. His lord 23  
said unto him, Well done, good and faithful  
servant; thou hast been faithful over a few things,  
I will make thee ruler over many things: enter  
thou into the joy of thy lord. Then he which had 24  
received the one talent came and said, Lord, I knew  
thee that thou art an hard man, reaping where thou  
hast not sown, and gathering where thou hast not

25 strawed : and I was afraid, and went and hid thy talent in the earth : lo, ~~there~~ thou hast *that* is thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed :

27 thou oughtest therefore to have put my money to the exchangers, and ~~then~~ at my coming I should

28 have received mine own with usury. Take therefore the talent from him, and give *it* unto him

29 which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath ~~not~~ shall be taken away

30 even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, The Judge  
ment. and all the holy angels with him, then shall he sit

32 upon the throne of his glory : and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth *his* sheep

33 from the goats : and he shall set the sheep on his

34 right hand, but the goats on the left. Then shall

the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 for I was an hungred, and ye gave me meat :

I was thirsty, and ye gave me drink : I was

36 a stranger, and ye took me in : naked, and ye

clothed me : I was sick, and ye visited me : I was

37 in prison, and ye came unto me. Then shall the

righteous answer him, saying, Lord, when saw we

thee an hungred, and fed *thee* ? or thirsty, and gave

38 *thee* drink ? When saw we thee a stranger, and



Chap. 25 took *thee* in? or naked, and clothed *thee*? Or 39  
 when saw we thee sick, or in prison, and came  
 unto thee? And the King shall answer and say 40  
 unto them, Verily I say unto you, Inasmuch as  
 ye have done *it* unto one of the least of these my  
 brethren, ye have done *it* unto me. Then shall 41  
 he say also unto them on the left hand, Depart  
 from me; ye cursed, into everlasting fire, prepared  
 for the devil and his angels: for I was an hungred, 42  
 and ye gave me no meat: I was thirsty, and ye  
 gave me no drink: I was a stranger, and ye took 43  
 me not in: naked, and ye clothed me not: sick,  
 and in prison, and ye visited me not. Then shall 44  
 they also answer him, saying, Lord, when saw we  
 thee an hungred, or athirst, or a stranger, or naked,  
 or sick, or in prison, and did not minister unto  
 thee? Then shall he answer them, saying, Verily 45  
 I say unto you, Inasmuch as ye did *it* not to one  
 of the least of these, ye did *it* not to me. And 46  
 these shall go away into everlasting punishment:  
 but the righteous into life eternal.

The eve of  
 the cruci-  
 fixation.

And it came to pass, when Jesus had finished 28  
 all these sayings, he said unto his disciples, Ye  
 know that after two days is *the feast* of the passover,  
 and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and 3  
 the scribes, and the elders of the people, unto the  
 palace of the high priest, who was called Caiaphas,  
 and consulted that they might take Jesus by subtilty, 4  
 and kill *him*. But they said, Not on the feast day, 5  
 lest there be an uproar among the people.

The alaba-  
 baster box.

Now when Jesus was in Bethany, in the house 6  
 of Simon the leper, there came unto him a woman 7

- having an alabaster box of very precious ointment, Chap. 26  
 8 and poured it on his head, as he sat *at meat*. But  
 when his disciples saw *it*, they had indignation,  
 9 saying, To what purpose *is* this waste? For this  
 ointment might have been sold for much, and given  
 10 to the poor. When Jesus understood *it*, he said  
 unto them, Why trouble ye the woman? for she  
 11 hath wrought a good work upon me. For ye have  
 the poor always with you; but me ye have not  
 12 always. For in that she hath poured this ointment  
 13 on my body, she did *it* for my burial. Verily I say  
 unto you, Whosoever this gospel shall be preached  
 in the whole world, *there* shall also this, that this  
 woman hath done, be told for a memorial of her.
- 14 Then one of the twelve, called Judas Iscariot, The be  
 15 went unto the chief priests, and said *unto them*, trayal.  
 What will ye give me, and I will deliver him unto  
 you? And they covenanted with him for thirty  
 16 pieces of silver. And from that time he sought  
 opportunity to betray him.
- 17 Now the first *day* of the *feast* of unleavened The Last  
 bread the disciples came to Jesus, saying unto Supper.  
 him, Where wilt thou that we prepare for thee to  
 18 eat the passover? And he said, Go into the city  
 to such a man, and say unto him, The Master  
 saith, My time is at hand; I will keep the passover  
 19 at thy house with my disciples. And the disciples  
 did as Jesus had appointed them; and they made  
 ready the passover.
- 20 Now when the even was come, he sat down  
 21 with the twelve. And as they did eat, he said,  
 Verily I say unto you, that one of you shall betray  
 22 me. And they were exceeding sorrowful, and began

**Chap. 26** every one of them to say unto him, Lord, is it I?  
 And he answered and said, He that dippeth *his* 23  
 hand with me in the dish, the same shall betray  
 me. The Son of man goeth as it is written of 24  
 him: but woe unto that man by whom the Son  
 of man is betrayed! it had been good for that  
 man if he had not been born. Then Judas, which 25  
 betrayed him, answered and said, Master, is it I?  
 He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and 26  
 blessed it, and brake it, and gave it to the disciples,  
 and said, Take, eat; this is my body. And he 27  
 took the cup, and gave thanks, and gave it to them,  
 saying, Drink ye all of it; for this is my blood of 28  
 the new testament, which is shed for many for the  
 remission of sins. But I say unto you, I will not 29  
 drink henceforth of this fruit of the vine, until that  
 day when I drink it new with you in my Father's  
 kingdom.

Desertion  
 predicted.

And when they had sung an hymn, they went 30  
 out into the mount of Olives. Then saith Jesus 31  
 unto them, All ye shall be offended because of  
 me this night: for it is written, I will smite the  
 shepherd, and the sheep of the flock shall be  
 scattered abroad. But after I am risen again, 32  
 I will go before you into Galilee. Peter answered 33  
 and said unto him, Though all men shall be offended  
 because of thee, yet will I never be offended. Jesus 34  
 said unto him, Verily I say unto thee, That this  
 night, before the cock crow, thou shalt deny me  
 thrice. Peter said unto him, Though I should die 35  
 with thee, yet will I not deny thee. Likewise also  
 said all the disciples.

- 36 Then cometh Jesus with them unto a place called Chap. 26  
 Gethsemane, and saith unto the disciples, Sit ye Gethse-  
 37 here, while I go and pray yonder. And he took mane.  
 with him Peter and the two sons of Zebedee, and  
 38 began to be sorrowful and very heavy. Then saith  
 he unto them, My soul is exceeding sorrowful,  
 even unto death: tarry ye here, and watch with  
 39 me. And he went a little farther, and fell on his  
 face, and prayed, saying, O my Father, if it be  
 possible, let this cup pass from me: nevertheless  
 40 not as I will, but as thou *will*. And he cometh  
 unto the disciples, and findeth them asleep, and  
 saith unto Peter, What, could ye not watch with  
 41 me one hour? Watch and pray, that ye enter not  
 into temptation: the spirit indeed is willing, but the  
 42 flesh is weak. He went away again the second time,  
 and prayed, saying, O my Father, if this cup may  
 not pass away from me, except I drink it, thy will  
 43 be done. And he came and found them asleep  
 44 again: for their eyes were heavy. And he left  
 them, and went away again, and prayed the third  
 45 time, saying the same words. Then cometh he  
 to his disciples, and saith unto them, Sleep on  
 now, and take *your* rest: behold, the hour is  
 at hand, and the Son of man is betrayed into  
 46 the hands of sinners. Rise, let us be going:  
 behold, he is at hand that doth betray me.  
 47 And while he yet spake, lo, Judas, one of the Jesus  
 twelve, came, and with him a great multitude with found by  
 swords and staves, from the chief priests and Judas.  
 48 elders of the people. Now he that betrayed him  
 gave them a sign, saying, Whomsoever I shall kiss,  
 49 that same is he: hold him fast. And forthwith

Chap. 26 he came to Jesus, and said, Hail, master; and  
 ——— kissed him. And Jesus said unto him, Friend, 50  
 wherefore art thou come? Then came they, and  
 laid hands on Jesus, and took him. And, behold, 51  
 one of them which were with Jesus stretched out  
 his hand, and drew his sword, and struck a servant  
 of the high priest's, and smote off his ear. Then 52  
 said Jesus unto him, Put up again thy sword into  
 his place: for all they that take the sword shall  
 perish with the sword: Thinkest thou that I 53  
 cannot now pray to my Father, and he shall  
 presently give me more than twelve legions of  
 angels? But how then shall the scriptures be 54  
 fulfilled, that thus it must be? In that same hour 55  
 said Jesus to the multitudes, Are ye come out as  
 against a thief with swords and staves for to take  
 me? I sat daily with you teaching in the temple,  
 and ye laid no hold on me. But all this was done, 56  
 that the scriptures of the prophets might be ful-  
 filled. Then all the disciples forsook him, and  
 fled.

Jesus  
 before  
 Caiaphas.

And they that had laid hold on Jesus led him 57  
 away to Caiaphas the high priest, where the scribes  
 and the elders were assembled. But Peter fol- 58  
 lowed him afar off unto the high priest's palace,  
 and went in, and sat with the servants, to see the  
 end. Now the chief priests, and elders, and all 59  
 the council, sought false witness against Jesus, to  
 put him to death; but found none: yea, though 60  
 many false witnesses came, yet found they none.  
 At the last came two false witnesses, and said, 61  
 This fellow said, I am able to destroy the temple of  
 God, and to build it in three days. And the high 62

priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God: Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while, came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou

Peter's  
denial.

**Chap. 26** shalt deny me thrice. And he went out, and wept bitterly.

Jesus  
before  
Pilate.

When the morning was come, all the chief 27.  
priests and elders of the people took counsel  
against Jesus to put him to death: and when they 2  
had bound him, they led *him* away, and delivered  
him to Pontius Pilate the governor.

The end of  
Judas.

Then Judas, which had betrayed him, when he 3  
saw that he was condemned, repented himself, and  
brought again the thirty pieces of silver to the chief  
priests and elders, saying, I have sinned in that 4  
I have betrayed the innocent blood. And they  
said, What *is that* to us? see thou *to that*. And 5  
he cast down the pieces of silver in the temple,  
and departed, and went and hanged himself. And 6  
the chief priests took the silver pieces, and said, It  
is not lawful for to put them into the treasury,  
because it is the price of blood. And they took 7  
counsel, and bought with them the potter's field,  
to bury strangers in. Wherefore that field was 8  
called, The field of blood, unto this day. Then 9  
was fulfilled that which was spoken by Jeremy  
the prophet, saying, And they took the thirty  
pieces of silver, the price of him that was valued,  
whom they of the children of Israel did value;  
and gave them for the potter's field, as the Lord 10  
appointed me.

Pilate's  
examina-  
tion of  
Jesus.

And Jesus stood before the governor: and 11  
the governor asked him, saying, Art thou the King  
of the Jews? And Jesus said unto him, Thou  
sayest. And when he was accused of the chief 12  
priests and elders, he answered nothing. Then 13  
said Pilate unto him, Hearest thou not how many

14 things they witness against thee? And he answered him to never a word; in so much that the governor  
15 marvelled greatly. Now at *that* feast the governor was wont to release unto the people a prisoner,  
16 whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they  
17 were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas,  
18 or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was  
set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that  
just man: for I have suffered many things this  
20 day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.  
21 The governor answered and said unto them, Whether of the twain will ye that I release unto  
22 you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is  
called Christ? *They* all say unto him, Let him be  
23 crucified. And the governor said, Why, what evil hath he done? But they cried out the more,  
24 saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed  
*his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye  
25 *to it*. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he  
had scourged Jesus, he delivered *him* to be crucified.



## Chap. 27

Jesus is  
delivered  
to the  
soldiers.

The first  
part of the  
history of  
the cruci-  
fixion.

Then the soldiers of the governor took Jesus 27  
into the common hall, and gathered unto him the  
whole band of soldiers. And they stripped him, 28  
and put on him a scarlet robe. And when they 29  
had platted a crown of thorns, they put it upon  
his head, and a reed in his right hand: and they  
bowed the knee before him, and mocked him,  
saying, Hail, King of the Jews! And they spit 30  
upon him, and took the reed, and smote him on  
the head. And after that they had mocked him, 31  
they took the robe off from him, and put his own  
raiment on him, and led him away to crucify him.  
And as they came out, they found a man of 32  
Cyrene, Simon, by name; him they compelled to  
bear his cross. And when they were come unto 33  
a place called Golgotha, that is to say, a place of  
a skull, they gave him vinegar to drink mingled 34  
with gall: and when he had tasted thereof, he  
would not drink. And they crucified him, and 35  
parted his garments, casting lots: that it might be  
fulfilled which was spoken by the prophet, They  
parted my garments among them, and upon my  
vesture did they cast lots. And sitting down they 36  
watched him there; and set up over his head his  
accusation written, THIS IS JESUS THE KING  
OF THE JEWS. Then were there two thieves 37  
crucified with him, one on the right hand, and 38  
another on the left.

And they that passed by reviled him, wagging 39  
their heads, and saying, Thou that destroyest the 40  
temple, and buildest it in three days, save thyself.  
If thou be the Son of God, come down from the  
cross. Likewise also the chief priests mocking 41

- 42 him, with the scribes and elders, said, He saved Chap. 27  
 others; himself he cannot save. If he be the  
 King of Israel, let him now come down from the  
 43 cross, and we will believe him. He trusted in  
 God; let him deliver him now, if he will have  
 44 him; for he said, I am the Son of God. The  
 thieves also, which were crucified with him, cast  
 45 the same in his teeth. Now from the sixth hour The later  
 there was darkness over all the land unto the stage of  
 46 ninth hour. And about the ninth hour Jesus the cruci-  
 ffixion.  
 cried with a loud voice, saying, Eli, Eli, lama  
 sabachthani? that is to say, My God, my God,  
 47 why hast thou forsaken me? Some of them that  
 stood there, when they heard that, said, This  
 48 man calleth for Elias. And straightway one of  
 them ran, and took a sponge, and filled it with  
 vinegar, and put it on a reed, and gave him to  
 49 drink. The rest said, Let be, let us see whether  
 50 Elias will come to save him. Jesus, when he had  
 cried again with a loud voice, yielded up the ghost.  
 51 And, behold, the veil of the temple, was rent in  
 twain from the top to the bottom; and the earth  
 52 did quake, and the rocks rent; and the graves  
 were opened; and many bodies of the saints  
 53 which slept arose, and came out of the graves after  
 his resurrection, and went into the holy city, and  
 54 appeared unto many. Now when the centurion,  
 and they that were with him, watching Jesus, saw  
 the earthquake, and those things that were done,  
 they feared greatly, saying, Truly this was the Son  
 55 of God. And many women were there beholding  
 afar off, which followed Jesus from Galilee, minister-  
 56 ing unto him: among which was Mary Magdalene,

**Chap. 27** and Mary the mother of James and Joseph, and the  
 --- mother of Zebedee's children.

**The body  
 of Jesus  
 cared for  
 by Joseph.**

When the even was come, there came a rich 57  
 man of Arimathæa, named Joseph, who also him-  
 self was Jesus' disciple: he went to Pilate, and 58  
 begged the body of Jesus. Then Pilate commanded  
 the body to be delivered. And when Joseph had 59  
 taken the body, he wrapped it in a clean linen  
 cloth, and laid it in his own new tomb, which he 60  
 had hewn out in the rock: and he rolled a great  
 stone to the door of the sepulchre, and departed.  
 And there was Mary Magdalene, and the other 61  
 Mary, sitting over against the sepulchre.

**The priests  
 afraid.**

Now the next day, that followed the day of the 62  
 preparation, the chief priests and Pharisees came  
 together unto Pilate, saying, Sir, we remember that 63  
 that deceiver said, while he was yet alive, After  
 three days I will rise again. Command therefore 64  
 that the sepulchre be made sure until the third  
 day, lest his disciples come by night, and steal him  
 away, and say unto the people, He is risen from  
 the dead: so the last error shall be worse than the  
 first. Pilate said unto them, Ye have a watch: go 65  
 your way, make it as sure as ye can. So they 66  
 went, and made the sepulchre sure, sealing the  
 stone, and setting a watch.

**The re-  
 surrection.**

In the end of the sabbath, as it began to dawn 28  
 toward the first day of the week, came Mary Mag-  
 dalene and the other Mary to see the sepulchre.  
 And, behold, there was a great earthquake: for 2  
 the angel of the Lord descended from heaven,  
 and came and rolled back the stone from the  
 door, and sat upon it. His countenance was like 3

4 lightning, and his raiment white as snow : and for  
fear of him the keepers did shake, and became as  
5 dead *mēn*. And the angel answered and said unto  
the women, Fear not ye : for I know that ye seek  
6 Jesus, which was crucified. He is not here : for  
he is risen, as he said. Come, see the place where  
7 the Lord lay. And go quickly, and tell his dis-  
ciples that he is risen from the dead ; and, behold,  
he goeth before you into Galilee ; there shall ye  
8 see him : lo, I have told you. And they departed  
quickly from the sepulchre with fear and great joy ;  
and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.  
10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the  
the watch came into the city, and shewed unto the  
12 chief priests all the things that were done. And  
when they were assembled with the elders, and  
• had taken counsel, they gave large money unto  
13 the soldiers, saying, Say ye, His disciples came by  
14 night, and stole him away while we slept. And if  
this come to the governor's ears, we will persuade  
15 him, and secure you. So they took the money,  
and did as they were taught; and this saying is  
commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, Departure  
of the  
disciples  
into  
Galilee.  
into a mountain where Jesus had appointed them.  
17 And when they saw him, they worshipped him :  
18 but some doubted. And Jesus came and spake

**Chap. 28** unto them, saying, All power is given unto me in  
heaven and in earth. 6 Go ye therefore, and teach 19  
all nations, baptizing them in the name of the  
Father, and of the Son, and of the Holy Ghost  
teaching them to observe all things whatsoever I 20  
have commanded you and, lo, I am with you  
alway, *even* unto the end of the world Amen.

THE GOSPEL ACCORDING TO  
ST. MATTHEW

REVISED VERSION WITH ANNOTATIONS



# THE GOSPEL ACCORDING TO ST. MATTHEW

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

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**THE Title :** **The Gospel according to St. Matthew.** 'The Titles of the books of the N. T. are no part of the books themselves'. The above, retained by the revisers, is derived from Church lectionaries. In the oldest codices the four gospels were bound together under the common designation, 'The Gospel,' and the separate portions were headed 'according to Matthew,' 'according to Mark,' and the rest. The first meaning of the Greek word for *Gospel* was that of 'a reward for good tidings' (Homer, &c.; 2 Sam. iv. 10), afterwards, 'good tidings.' The word is not used by John (except Rev. xiv. 6), James, Peter, or Luke. With Paul it was a favourite expression: cf. Rom. i. 16, 'I am not ashamed of the gospel,' i. e. of the Messianic proclamation with its spiritual contents. It is not used in the N. T. as the designation for a book (perhaps Mark i. 1). The *Didache* frequently refers to 'the Gospel of our Lord,' and its quotations show a strong resemblance to our 'Matthew.' Justin Martyr also speaks of 'the apostolic memoirs which are called gospels.'

**according to St. Matthew.** This may mean the gospel written by Matthew, or one which follows Matthew as its principal authority. As there is no question that the description implies direct authorship when applied to the third and fourth gospels, we may suppose that this was the meaning in this case also. On the tradition respecting the authorship, the reader is referred to the 'Introduction.' The name 'Matthew' was written in two ways; either as Math-thæus, where it resembles Matthias (Acts i. 23), or Mat-theus.

i. 1-17. **\*Genealogy.** Our Lord's genealogy traced from Abraham through the line of Jewish kings.

1. **The book of the generation of Jesus Christ:** marg. 'the genealogy of Jesus Christ.' \*The first genealogy of the Bible

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<sup>1</sup> Westcott and Hort, *N. T.* ii. 321.



- 2 Abraham begat Isaac; and Isaac begat Jacob; and  
3 Jacob begat Judah and his brethren; and Judah begat

begins in the same way: 'This is the book of the generations of Adam' (Gen. ii. 4). The term refers only to the genealogical register to which verse 17 is the conclusion. It has not been noticed that if attributed to the whole book, it would involve the designation 'bible' for documents afterwards known as 'gospels.'

of Jesus Christ, the son of David, the son of Abraham. As a proper name, 'Jesus Christ' belongs to the later apostolic time, and in the gospels is only found in Matt. i. 1, 16, 17, 18; Mark i. 1; John i. 17, xvii. 3. In the Acts and Epistles it is more frequent.

There are traces that before the exile (Deut. xxiii. 2-8; 2 Sam. xxiii. 24) lists of families existed, but after the return they obtained greater importance. Josephus (*Life*, i) found his sacerdotal genealogy 'described in the public records.' Anna (Luke ii. 36) traced her descent from Asher, and Paul (Phil. iii. 5) his from Benjamin. Few of these archives survived the destruction of the city.

Readers of the gospels—and indeed of the N. T. generally—should remember that the future record is intended to furnish the answer to the question: 'Who was Jesus?' 'Who do men say that the Son of Man is?' was the question of the first age of the church, as it is of ours (John vi. 42, vii. 40-43). The solution is indicated in Matt. xvi. 16; John xxi. 31. It may also be remarked that the earliest gospel had for its substance the declaration—Jesus is the Christ (i. e. the Messiah: Acts ii. 36, xvii. 3, xviii. 5, 28). The first converts were baptized into the name of Jesus (Acts ii. 28, x. 48, xix. 5; Rom. x. 9). Both Jews and Gentiles would want to know whether Jesus corresponded to the prophetic description of the Messiah. The origin of the Messianic conception in Israel is not easy to fix. The Talmud and early Rabbinical writings give little information. If we pass over significant passages in the later Isaiah and other prophets, and in the Psalms, there is little doubt of its appearance in the Book of Daniel; e. g. vii. 13-14, ix. 26, 'the anointed one.' The expectation of one to whom dominion and judgement should be assigned appears yet more definitely in the apocalyptic literature of the Jews; such as the 'Sybilline Oracles,' the 'Book of Enoch,' the Apocalypses of Ezra and Baruch, the 'Book of Jubilees,' the 'Psalms of Solomon.' The political and social distresses of the period which culminated under the tyranny of the Herods had drawn the learned and devout to the study of the Scriptures and other authorities, in order to discover the signs of Messiah's advent: see Matt. ii. 4, xii. 35; John vii. 52.

An early step in the demonstration of the Messianic claims of

Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; and Ram begat Amininadab;

Jesus was to establish his descent from Abraham and David. Mark (and, probably, the original Matthew) gives no account of the pedigree and childhood of Jesus, though he shows that He was called 'Son of David' (x. 47, xii. 35). Paul (1 Tim. i. 4; Titus iii. 9) disparages genealogies, but in Rom. i. 3 says that Jesus was 'of the seed of David after the flesh.'

Luke gives a genealogy which differs from that of Matthew in details as well as in order and extent. It traces the succession from son to father instead of the contrary, and pursues the pedigree up to Adam. The discrepancies were noticed in Origen's time, but none in his day had any additional sources of information to appeal to. Without entering into a minute and tedious comparison of the two lists, we may refer to the last five names.

Matthew has the series—Eliud, Eleazar, Matthan, Jacob, Joseph. Luke has—Melchi, Levi, Matthat, Heli, Joseph. Some have conjectured that Luke gives the descent of Mary, Matthew that of Joseph. But Luke mentions seventeen generations between Zerubbabel and Joseph, where Matthew has only nine. Most of the names differ: Matthan (Matt.) and Matthat (Luke) may refer to the same person, a common ancestor. Another and earlier theory said (Africanus, A.D. 220) that Heli, who had married the widow of his brother Jacob, was the actual father of Joseph, but Jacob the legal father. This theory has no history to support it, and does not solve the remaining difficulties. A further scheme is that both Matthew and Luke intended to trace the regal succession: but the omission of seven names by Matthew, and the later names having no royal significance, make this conjecture unsatisfactory. Most authorities agree that both evangelists intended to exhibit the Davidic descent of Joseph, but by independent schemes. As Wesley has said (*Notes on the N. T.*, Mark i. 1) 'the difficulties rather affect the Jewish tables than the credit of the evangelists.' We must take the list as it stands. Meyer, Holtzmann, Morison, think that it is David who is 'son of Abraham' (Weiss). Alford and Bruce refer both to Jesus. Heb. ii. 16 connects Jesus with the family of Abraham.

**2. Judah and his brethren.** The tribe of Judah acquired its royal dignity through David, but 'his brethren' shared in the kinship. A curious result of the Davidic association—according to Eusebius—was the elevation of James, 'brother of the Lord,' to the chief place in the church at Jerusalem. Hadrian made diligent inquiry into the claims of his successors, who were reputed to be 'sons of David.'

**3. Perez and Zerah.** The R. V. gives the Hebrew form to the majority of the O. T. names: thus 'Phares and Zara' (A. V.)

and Amminadab begat Nahshon; and Nahshon begat  
 5 Salmon; and Salmon begat Boaz of Rahab; and Boaz  
 6 begat Obed of Ruth; and Obed begat Jesse; and Jesse  
 begat David the king.

And David begat Solomon of her *that had been the*  
 7 wife of Uriah; and Solomon begat Rehoboam; and  
 8 Rehoboam begat Abijah; and Abijah begat Asa; and  
 Asa begat Jehoshaphat; and Jehoshaphat begat Joram;  
 9 and Joram begat Uzziah; and Uzziah begat Jotham;  
 10 and Jotham begat Ahaz; and Ahaz begat Hezekiah; and

become 'Perez and Zerah.' In like manner 'Booz' becomes 'Boaz'; 'Ozias,' 'Uzziah'; 'Esaias,' 'Isaiah.' Perez and Zerah were illegitimate. The reference to Tamar, Rahab, Ruth, and Bathsheba are explained by Weiss on the ground that these persons came to their position contrary to human anticipation, and by a special interposition of God. The way was thus prepared for the marvellous history of the virgin. Luke does not include in his account any reference to women.

5. and Salmon begat Boaz of Rahab. The O. T. does not mention this maternity in connexion with Rahab of Jericho. The pedigree agrees with that of 1 Chron. ii. 11; Ruth iv. 18-22, where Rahab is not mentioned. There were three centuries between Rahab of Jericho and David. Jewish tradition has a report that Joshua married Rahab, and also that Boaz was identical with Ibzan (Judges xii. 8-10). That Rahab acquired a place in Jewish tradition is shown by Heb. xi. 35; Jas. ii. 25.

6. David the king. The royal dignity of the great forefather of Jesus is emphasized. Luke traces the descent through Nathan, not through Solomon.

8. For Asa, the marg. 'Asaph' is a better reading, though it seems to have confused the king with the great singer. The Hebrew and LXX have 'Asa.' Here Matthew omits three names: Ahaziah, Joash, and Amaziah (1 Chron. iii. 11, 12). From the days of Jerome to those of Dr. Adam Clarke and Dr. Godet, there have been those who have honestly admitted that the omission was due to a desire to keep within fourteen generations<sup>1</sup>.

10. Amon has better manuscript authority than 'Amon,' though the O. T. has the latter.

<sup>1</sup> '... to attain symmetry, he is obliged to exclude four names from the list of kings, and to count twice the king who was led captive to Babylon' (Godet, *Introd. to N. T.* ii. 123).

Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah<sup>11</sup> and his brethren, at the time of the carrying away to Babylon.

And after the carrying away to Babylon, Jechoniah<sup>12</sup> begat Shealtiel; and Shealtiel begat Zerubbabel; and<sup>13</sup> Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and<sup>14</sup> Sadoc begat Achim; and Achim begat Eliud; and Eliud<sup>15</sup> begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of<sup>16</sup> Mary, of whom was born Jesus, who is called Christ.

**11. and Josiah begat Jechoniah.** According to 2 Chron. iii. 17, 'Jechoniah the captive' was the son of Jehoiaquim the second son of Josiah. Porphyry noticed the discrepancy. If Jehoiaquim had been in the list it would have had fifteen names.

**and his brethren.** If 'Jehoiakin,' 2 Chron. xxxvi. 9, was the same as 'Jechonias,' and if Zedekiah was his brother, then 'brethren' here may mean 'uncles': but this lacks authority, and the whole history is confused.

**at the time of the carrying away to Babylon.** So verse 12; *lit.* 'upon the transmigration of Babylon'—a phrase with a 'genitive of vague relation.'

**12. Shealtiel begat Zerubbabel.** The third part of the list does not coincide with that of Luke. The R. V. has 'Shealtiel' (Hebrew) for A. V. 'Salathiel' (LXX). The Greek alphabet did not contain a letter for the sound 'sh': hence we have Samuel and Solomon for Sha muel, She-lomoh. The remainder of the catalogue is absent from the O. T., unless Abiud (verse 13) is the Hodaviah, grandson of Zerubbabel (1 Chron. iii. 24).

**16. of whom was born Jesus.** The relative is fem. sing.—'from which woman.' The evangelist regarded Joseph as only the putative father<sup>1</sup>.

**who is called Christ:** *lit.* 'who is said to be': our translation is from the Latin *qui vocatur*. 'Christ' also is from the Latin and Greek = Heb. *mashiach* = anointed.

<sup>1</sup> The Syriac fragment, 'Sinaiticus,' discovered by Mrs. Lewis, reads: 'Joseph to whom was betrothed Mary the Virgin begat Jesus.' Also in verse 21, addressed to Joseph, 'she shall bring forth a son unto thee'; and verse 25, 'she brought forth a son whom he called Jesus.'

- 17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.
- 18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the
- 19 Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was

**17. So all the generations from Abraham unto David are fourteen.** The number is only complete when David and Jechoniah are each counted twice. The statement may mean that these generations are all that needed mention.

i. 18-25. *The birth of Jesus.* The perplexity of Joseph relieved by an angelic communication. The name Jesus. Prophecy fulfilled.

**18. Now the birth of Jesus Christ.** 'Generation,' as in verse 1 and the marg., is preferable to 'birth' (Vulg. *nativitas*). Irenaeus thought that the evangelist was divinely led to use the full title 'Jesus Christ,' because of those who divided Jesus' from 'Christ.' The titles of our Lord appear in the N. T. with many variations, and the correct reading is often difficult to decide. It may be noticed that the Hebrew term 'Messiah' is only found in John i. 41, iv. 25.

**When his mother Mary had been betrothed.** The participle 'betrothed' may be concessive: 'though betrothed.' The A. V. qualified the temporal meaning by the phrase 'When as . . .'

**19. Joseph . . . being a righteous man.** 'Righteous,' which implies objective morality, is perhaps better than 'just' (A. V.), which carries the idea of subjective morality. Joseph was one who habitually observed the public law. According to Deut. xxiv. 1, he might have given Mary a bill of divorcement without stating the precise reason, if unwilling to institute a regular prosecution. They could thus have appeared to dissolve the betrothal by mutual consent to save 'her' (Weiss rightly notices 'the emphatic pronoun) from public contempt. The verb is used Col. ii. 15, 'he made a show of them openly.' The revisers have accepted a doubtful form of it = 'make a public example.'

minded to put her away privily. But when he thought 20  
on these things, behold, an angel of the Lord appeared  
unto him in a dream, saying, Joseph, thou son of David,  
fear not to take unto thee Mary thy wife: for that which  
is conceived in her is of the Holy Ghost. And she shall 21  
bring forth a son; and thou shalt call his name JESUS;  
for it is he that shall save his people from their sins.  
Now all this is come to pass, that it might be fulfilled 22  
which was spoken by the Lord through the prophet,  
saying,

Behold, the virgin shall be with child, and shall 23  
bring forth a son,  
And they shall call his name Immanuel;

20. ~~When he thought on these things.~~ Before the appearance of the angel he had passed through much anxious emotion.

behold: a Hebraistic exclamation. He is addressed as 'son of David': the Messiah must come from the royal house to which he belonged. These words show the object of the genealogy.

in a dream. All the ancients believed that man came in dreams into contact with the unseen world: as Homer, *Iliad*, i. 62, 'For also dreams are from heaven'; Virg. *Aen.* ii. 270.

21. Jesus is the Greek form of Joshua (Num. xiii. 16, xiv. 6; Hag. i. 1). Philo said, 'Joshua is interpreted Salvation of the Lord.' This name was given to the son of Mary before anything was known of the position he would afterwards attain. The name was among the coincidences which induced His followers to regard Him as the expected deliverer. The same phrase occurs in Gen. xvii. 19, 'Thou shalt call his name Isaac.'

it is He that shall save, i.e. He and none other. The salvation was not to be political, as many expected, but spiritual. The appellation 'Saviour' was given to Deity by the Greeks and Romans. The Vulg. and Erasmus read: *salvum faciet* - he shall make to be safe, which Beza properly calls 'an unnecessary paraphrase.'

22, 23. that it might be fulfilled. This phrase was not from the angel but from the evangelist, who repeats it (ii. 15, 23 &c.). The reference is to Isa. vii. 14, 'Behold a virgin shall conceive'. The revisers of the N. T. have accepted the definite article found in the Hebrew and Greek (but the O. T. revisers have ignored it), 'The Virgin.' 'Virgin' was introduced in the Greek version—

24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord  
 25 commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the

the LXX; the Hebrew meant 'young woman,' married or not. Before the birth of Jesus no one expected the birth of the Messiah from a virgin. It is evident from the particle 'that'—'in order that,' that the evangelist believed in some fulfilment of a divine purpose: but it is not necessary to suppose that the prophet was conscious of the applications which his words might receive.

Immanuel would not have required interpretation in the Aramaic gospel, nor scarcely for 'Greek-speaking Jews.'

is . . . interpreted may refer to Isa. viii. 8 (LXX).

25. till she had brought forth a son. The R. V. omits (with the best authorities probably taken from Luke ii. 7 'firstborn'; yet Matt. xii. 46-50, xiii. 55-56) show that she had children afterwards. Discussions on the perpetual virginity of Mary had arisen before the dates of our oldest MSS.

till she had brought forth: cf. xxviii. 20, 'until the end of the world.' Beza shrewdly remarks that the latter could not mean that Christ's presence would then be withdrawn from his people.

ii. 1-12 *The magi in Jerusalem.* Herod inquires from the priests. The magi sent to Bethlehem, where they find the child and his mother.

1. Now when Jesus was born in Bethlehem of Judæa. The phraseology indicates that the writer is at some distance in time and place from the event. Bethlehem = House of Bread, 'lies in the midst of a district of great fertility' (Smith, *Hist. Geog.* p. 319). Matthew does not explain (as Luke ii. 4) how Mary came to be in this place called Ephrath (Gen. xxxv. 19, xlviii. 7), where Rachel died: in Micah v. 2, *Bethlehem Ephrathah*, which was five miles south of Jerusalem. David was born there (1 Sam. xviii. 12), and it was called the 'city of David' (Luke ii. 4).

in the days of Herod the king. For nearly two centuries before the advent the Jewish nation had been ruled by what was called the Hasmonean dynasty. Their ascendancy was the result of the heroic resistance of the Maccabees to the Syrian kings, especially Antiochus Epiphanes. The high priest, who had been a subject, now became the head of the nation. In B.C. 70

east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and

Aristobulus opposed his brother Hyrcanus II, who held authority by right. Pompey interfered, besieged Jerusalem, and carried Aristobulus to Rome. Hyrcanus was defeated by Antipater II, the Idumean, whose son Herod put Hyrcanus to death (B.C. 30). Herod and his father were sycophants of Rome. Herod especially flattered Julius Cæsar, Anthony, and Augustus, so that B.C. 37 he was made king. He married the beautiful Mariamne, daughter of Hyrcanus II; but she fell a victim to his malice. Herod also murdered his own sons, Alexander and Aristobulus, but died five days after ordering the execution of his son Antipater (A.U.C. 750, or B.C. 4). To secure imperial favour, Herod had built theatres for Augustus in Jerusalem, also temples in Cæsarea, &c. He began the temple in Jerusalem in B.C. 20, but it was not completed before A.D. 63.

Under Herod's will, which was administered in Rome, Archelaus became governor in Judæa, Samaria, and Idumæa; Antipas, had Galilee and Perea; to Philip was given Trachonitis and Ituræa. All were educated in Rome, and would be strongly infected with the 'leaven of Herod.'

The exact date of the birth of Jesus and of the commencement of our era will be discussed in the volume on Luke. We may here say that as Herod lived two years or more after the birth of Jesus, the latter must have been born A.U.C. 747, or B.C. 7-6 (see Chronology: *Hastings' Dict. of the Bible*, i. 405). Very much turns upon the census attributed to Quirinus (Luke ii. 2). A census made by this governor some years later was the occasion of an insurrection under Judas the Gaulonite (Acts v. 37): but was Quirinus governor also B.C. 5-6? There is no direct evidence that he was; and Tertullian mentions Saturninus as the officer at the earlier date. It is doubtful also whether Herod would have allowed a Roman census, including a tax, in his time. However, Prof. Ramsay has recently shown that Augustus did obtain emoluments from the provinces (as Egypt) in the time of Herod; and the latter, with a tyrant's obsequiousness, might have connived at one in B.C. 5-6<sup>1</sup>.

wise men from the east: (m.) 'magi.' Herodotus (i. 101) refers to the 'magi' as a Median tribe, and again (vii. 19) as soothsayers. Plato speaks of the magi of Zoroaster. The magi of Chaldaea are referred to in Dan. i. 20, v. 11, &c. (cf. *Simon Magus*, Acts viii. 9; *Elymas*, Acts xiii. 8). These first Gentile worshippers of the Christ came 'from the east,' but their country is not

<sup>1</sup> *Was Christ born in Bethlehem?* by Prof. Ramsay, 1898.



- 3 are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him.  
4 And gathering together all the chief priests and scribes

named. Traditional interpretation connected them with prophecy (Ps. lxxii. 10-15; Isa. lx. 6), and supposed them to be kings.

2. **Where is he that is born King of the Jews?** Herod had not been 'born' king, nor indeed had one been 'born King of the Jews' for six centuries. Suetonius and Tacitus state that in the days of Vespasian, A. D. 69, 'there spread through the whole east an ancient and steady opinion that in that time some going out from Judæa should master the world.'

**for we saw his star in the east.** Num. xxiv. 17 gives the prophecy of Balaam: 'There shall come forth a star out of Jacob'; but the 'star' is supposed to be the Messiah himself, and not an astronomical phenomenon. *Bar Cochba* = son of a star, was the name assumed by the last great faction leader under Hadrian, A. D. 132. Kepler suggested that 'the star of Bethlehem' might have been a conjunction of Jupiter and Saturn, 747 A. U. C. Alford accepted this view, as it seemed to be approved by Dr. Pritchard; but the latter showed (Smith's *Dict. of the Bible*, iii. 1375) that, though the conjunction was astronomically certain at that date, the planets kept a moon's distance apart, and would not 'stand over the place' as the travellers proceeded. Some have suggested that it might have been Sirius, which then rose with the sun; or some comet. New stars have come and gone in the course of a few months, like that observed by Kepler, A. D. 1605. The magi came to worship the new-born King—an honour which the evangelist evidently considered to be natural. Luke (or the N. T. elsewhere) does not mention the star or the magi: he has other signs; as the babe in the manger, the descent of angels, the reception in the temple.

3. **Herod . . . was troubled.** He had come to the throne by fraud and violence, and would dread a rival who might appeal to the superstitious multitude.

4. **where the Christ should be born.** Herod had not favoured the priestly class, but in his anxiety he now gathers 'the chief priests and scribes.' They were held in repute for legal and historical knowledge, and would be as deeply concerned as Herod himself in the tidings of the magi. The R. V. translates 'should be born,' though the present indicative sometimes refers to a probable future, as John vii. 22, 'arise no prophet'; Mark ix. 31, 'the Son of man is betrayed' (cp. Blass' *Grammatik*, p. 155). A Messiah was expected; the learned had already studied the subject; therefore the place of birth must have come under consideration.

of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem 5 of Judæa : for thus it is written by the prophet,

- And thou Bethlehem, land of Judah, 6  
Art in no wise least among the princes of Judah :  
For out of thee shall come forth a governor,  
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of 7 them carefully what time the star appeared. And he sent 8 them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found *him*, bring me word ; that I also may come and worship him. And they, having heard the king, went 9

**6. And thou Bethlehem.** The variations between the Hebrew, the Septuagint, and the gospel in this passage are sufficient to disperse all theories of literal inspiration. The evangelist in his quotation from Mic. v. 2-4 chiefly follows the LXX ; but the latter has 'house of Ephrath' where Matthew has 'land of Judah' (Heb. Ephrath), 'thousands' where Matthew has 'princes' (a difference in the Hebrew vowel points). Again, the Hebrew read, 'he shall stand and shall feed in the strength of Jehovah' ; but the LXX misread a word, having 'he shall stand and see, and the Lord shall shepherd his flock in strength.' Instead of this clause Matthew quotes another passage not found in Micah, but referring to David, viz. 2 Sam. v. 2 ; 1 Chron. xi. 2—'which shall be shepherd of my people Israel.' Some would ascribe these arbitrary combinations of Scripture language to the free methods of interpretation which had become customary, or to the dependence on memory in citations, or to the theory that the O. T. having divine authority was but one book<sup>1</sup>.

**7. Then Herod . . . learned of them carefully.** 'Then' at the beginning of a sentence occurs about eighty times in Matthew. Herod not only 'enquired of them diligently' (A. V.) but 'learned of them carefully' (R. V.) about the time and conditions associated with the star. They came to Jerusalem, but instructed by Herod and the priests, they departed to Bethlehem. *En route* they saw the star again—some time having now elapsed.

<sup>1</sup> A conspectus of such facts is well supplied in Dittmar, *Vetus Testament. in novo*, 1895.

their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise

11. And they came into the house. Luke ii. 7 says that the place of birth was an inn; tradition reported it to have been a cave (Just. Martyr, Origen, Jerome, and 'The Gospel according to the Hebrews'). Justin finds that it was so prophesied in Isa. xxii. 16—'graving an habitation for himself in the rock.' Wherever the birth was located they were now in a 'house,' the child being many weeks old.

Meyer questions whether the evangelist knew that Joseph had lived in Nazareth, as he seems to attribute a residence in Bethlehem to Joseph. Our information respecting these primitive events is very imperfect. The magi saw Mary, but Joseph is not mentioned; the shepherds (Luke ii. 16) saw them both. It was always customary in the East to approach princes with gifts. The Queen of Sheba brought 'gold and spices' to Solomon, 1 Kings x. 2.

opening their treasures: the participle was as well represented in the A. V. 'when they had opened, &c.'

gold and frankincense and myrrh were costly presents. The latter is referred to among the funeral drugs brought by Nicodemus, John xix. 39.

13-18. The flight into Egypt. Joseph directed to flee into Egypt—a movement indicated in prophecy. Herod's angry decree and its execution, which again corresponded to the prophetic word.

13. an angel of the Lord appeareth. The apparition was prompt for the danger was nigh. The magi would make known to Joseph what a curious interest in the star Herod had betrayed.

and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose <sup>14</sup> and took the young child and his mother by night, and departed into Egypt; and was there until the death of <sup>15</sup> Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was <sup>16</sup> mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which <sup>17</sup> was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,  
Weeping and great mourning,

18

Egypt, where Herod had no jurisdiction, was the readiest place of refuge. Many Jews had settled in Alexandria, and the caravans from Palestine to Egypt would be continuous.

**15. out of Egypt did I call my son.** The LXX reads in Hos. xi. 1, from which this saying is taken, 'Out of Egypt I called his children.' The R.V. follows the Hebrew, which has 'I . . . called my son out of Egypt.' This is one instance of quotation from the O.T. in which the evangelist prefers the Hebrew version to the Greek. Israel is called God's son (Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9, 20). The theocratic king also receives this title (Ps. ii. 7; 2 Sam. vii. 14). The allegorical system of interpretation found a meaning in every event and oracle of the O.T. Philo of Alexandria (A.C. 40) was the great representative of this system of exposition, which became general among rabbinical scholars, and even among Christian teachers, especially Origen.

**17. Then was fulfilled.** The 'massacre of the innocents' is not mentioned in history elsewhere. The evangelist finds a parallel for the misery it caused in that which was inflicted by the Babylonian captivity. Rachel's connexion with Bethlehem gives effect to the reference; but the *Ramah* of the prophet (Jer. xxxi. 15) was six miles north of Jerusalem. *Ramah* = high-place, being a common place-name (Luth. *auf dem Gebirge*) there might have been one nearer Bethlehem (cf. 1 Sam. xvi. 12).

Rachel weeping for her children ;

And she would not be comforted, because they are not.

- 19 But when Herod was dead, behold, an angel of the  
 20 Lord appeareth in a dream to Joseph in Egypt, saying,  
 Arise and take the young child and his mother, and  
 go into the land of Israel: for they are dead that sought  
 21 the young child's life. And he arose and took the young  
 child and his mother, and came into the land of Israel.  
 22 But when he heard that Archelaus was reigning over  
 Judæa in the room of his father Herod, he was afraid to  
 go thither; and being warned of God in a dream, he  
 23 withdrew into the parts of Galilee, and came and dwelt in  
 a city called Nazareth: that it might be fulfilled which  
 was spoken by the prophets, that he should be called  
 a Nazarene.

ii. 19-23. *The return to Nazareth.* Joseph, again instructed by an angel, brings his wife and her son to Galilee. He avoids Judæa, where the son of Herod is in power. A reason from prophecy for the selection of Nazareth.

20. *they are dead.* The death of the older Herod had reduced the peril, though it was not wholly removed: cf. Exod iv. 19 (LXX), 'all they are dead which sought thy life.'

22. *Archelaus* had the spirit of his father. He is called 'king' (Matt. xiv. 9), but, as was the case with his brothers, he was known as 'tetrarch' (Josephus, *Ant.* xvii. 71. 4). Joseph wisely retired to remote Galilee, which was under the rule of the more pacific Antipas. Matthew attributes the location to the angelic message, but Luke (ii. 39) regards it as his former residence. Still, in Matt. xiii. 54, Nazareth is called 'his own country.'

23. *he should be called a Nazarene.* There have been many conjectures over what Alford called 'an unsolved difficulty' in these words. They are not found in the O. T. Earlier and later writers have remarked that some prophetic writings have perished, and possibly the source of this saying among them. Michaelis, Olshausen, and Bland explain the statement as one which gives the general sense of the prophets, who predicted that the Messiah should be a despised person, like a dweller in Nazareth (John i. 49). Tertullian, Jerome, Erasmus, Beza, Grotius, Wetstein see

And in those days cometh John the Baptist, preaching 3  
in the wilderness of Judæa, saying, Repent ye; for the 2

a reference to the *Nazarite*, Judges xiii. 5. Holtzmann inclines to this view because it is said of Samson, 'the child shall be a Nazarite, and shall begin to *save* Israel.' This would fall in with the evangelist's method of applying texts; but he himself (xii. 19) tells us that Jesus was not an ascetic, like a Nazarite<sup>1</sup>. Many others trace the word to the Hebrew term for 'Branch'; but Matthew, in his comment, evidently has in view the name of the place, Nazareth.

Before the first believers were called 'Christians' at Antioch (Acts xi. 26) they were called 'Nazarenes,' which continued to be their designation among the Jews. Paul was described (Acts xxiv. 5) as 'a ringleader of the sect of the Nazarenes.' Jesus was usually so designated: cf. Mark i. 24, x. 47; Luke xviii. 37, xxiv. 19; John xix. 19; Acts iii. 6, xxvi. 9<sup>2</sup>.

iii. 1-12. *John the Baptist*. His character and message. His prediction concerning a greater messenger of God.

1. The ordinary gospel narrative begins at this point. Thirty years of the life of Jesus are left by the Synoptics without a word (absolutely by Mark), except Luke's reference to the visit to Jerusalem, ii. 42-52. Some fanciful but unimportant particulars relating to the infancy and childhood of Jesus are given in the apocryphal gospels.

in those days cannot refer to the end of chap. ii, but is a general reference of time; cf. Mark i. 9. The oral gospel would probably begin at this point; see Acts i. 22. Luke iii. 1, 2 defines more carefully.

cometh John the Baptist, of whose parentage Matthew gives no account, as does Luke i. The evangelist supposes that the 'Baptist' is well known. Josephus (*Ant.* xviii. 5. 2) designates John as 'Baptist.' The Baptist had spent most of his youth and early manhood 'in the wilderness' (Luke i. 80), whence he came as a prophet from the wild, like Elijah (2 Kings i. 8).

2. the kingdom of heaven is at hand. Instead of the usual expression in the N. T.—'the kingdom of God'—Matthew has

<sup>1</sup> There are two forms of the word 'Nazarene.' That which is used here and elsewhere in Matt., John, Acts—once Luke xviii. 37—is literally, 'Nazorean.' Mark i. 24, x. 47, xvi. 6; Luke iv. 34, xxiv. 19 have 'Nazarene.'

<sup>2</sup> On the connexion with 'Branch' see Isa. xi. 11; Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8. Tertullian (*Cont. Marcion.* iv. 8) says: 'The Christ of the Creator had to be called a Nazarene . . . whence the Jews designate us Nazarenes after him.'

3 kingdom of heaven is, at hand. For this is he that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight."

4 Now John himself had his raiment of camel's hair, and a

'the kingdom of the heavens.' The plural form may be explained by the original Hebrew word, though some refer to 2 Cor. xii. 2, where Paul speaks of the 'third heaven.' The Book of Daniel was written partly in Aramaic, and there 'the god of the heavens' is found, ii. 44: cf. Rev. xi. 13. Holtzmann gives as the meaning of the expression, 'a kingdom developed on earth but ruled from heaven.' Dr. Bruce thinks that the use of the expression only by Matthew is not to be relied upon as an evidence of his Judaistic tendencies. John preached 'in the wilderness.' The same arena—the comparative desert between Jerusalem and the Jordan—served for the organization of popular movements, political and religious; cf. Acts xxi. 36. 'Repentance' (Mark and Luke add, 'unto remission of sins') was to be the indispensable condition of entrance into the kingdom.

3. **this is he that was spoken of.** All the Synoptics refer at this point to this prophecy, but they use different parts of it. They follow the LXX in connecting the 'voice' with 'in the desert'—*vox clamantis in deserto*—whereas the Hebrew is (Isa. xl. 3) 'prepare ye in the wilderness the way of the Lord': cf. Mark iii. 1; Luke iii. 4. In the fourth gospel John applies the prediction to himself (John i. 23). As royal travellers sent messengers on beforehand to clear the roads, from obstruction, and even to form roads where none existed, so the prophet represents divine Providence as preparing the way for captive Israel to return to their own land. The mission of John, in like manner, was to open a way for the Messianic King.

4. John resembled Elijah in his food and dress: 2 Kings i. 8, 'a leathern girdle about his loins' is said of the old prophet.

his food was locusts and wild honey, which are still eaten by the poor of the eastern deserts<sup>1</sup>.

<sup>1</sup> Weiss, Salmon, Zahn, &c. suppose that the 'Gospel according to the Hebrews,' quoted by Epiphanius (xxx. 14), borrowed from the Greek Matthew, because in this passage it changed *ἀκρίαι* = *locusts*, into *ἐνϋπλῖς* = *cake*: but the latter expression was ready in Exod. xvi. 31; Num. xi. 8. It is possible that, to some of these primitive ascetics and vegetarians, locusts would seem to have been undesirable food for John. Clem. Alex. reports that Matthew himself ate 'seeds, nuts, and vegetables without flesh.'

leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and

**5. Then went out.** Luke iii. 3, 'And he came into,' a curious variation, though all the Synoptics agree about the scene—the plain of the Jordan, Gen. xiii. 10—which was accessible to all Judæa and to Galilee.

**6. confessing their sins.** This duty of the public acknowledgement of transgression was taught in the O. T., as Lev. xvi. 21 (by the priest for the people); Num. v. 7; Ezra ix. 6; Dan. ix. 5; cf. Acts xix. 18; Jas. v. 16 (the same word); also confession before God, Ps. xxxi. 5, li. 5. The word is applied to other public declarations, as Rom. x. 9, xiv. 11; Phil. ii. 11.

The Creeds were called 'Confessions' because publicly recited by the congregation. It is mentioned that the baptisms took place 'in the river Jordan,' because primitive baptism was undoubtedly by immersion. The baptism of proselytes might have been a Jewish practice, but it is not mentioned by Philo, or Josephus, or the older Targumists. The first reference to it is in the Babylonian Gemara. Proselytes were received into the Jewish community on condition of circumcision and the presentation of an offering; but each offering required a washing or lustration (Gen. xxxv. 2; Exod. xix. 10). It may be noticed that the prophets had spoken of repentance and moral renewal under the symbol of purification by water, as Isa. i. 16; Ezek. xxxvi. 25; Zech. xiii. 1.

• The two other Synoptists do not bring the Sadducees into collision with Jesus until the event recorded in Matt. xxii. 23.

7. Mark omits this address to 'the Pharisees and Sadducees,' but Luke applies it to the multitude. Holtzmann suggests that the two sects did not combine until the end of our Lord's life; but there might have been a casual association in a time of special excitement. The synoptic tradition (especially in Matthew) displays the antagonism between Jesus and the Pharisees: according to John 1. 19, the 'Priests and Levites' came to John.

The Pharisees, as a sect, devoted themselves to the more careful study and observance of the law. The 'Scribes,' who were responsible for the literal preservation of Scripture, chiefly belonged to this sect. Their punctilious regard for religion gave them great influence in the post-prophetic period. In the Macabæan time they were known as 'the Pious' (1 Macc. ii. 42;



Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the

Schürer, *Hist. of Jewish People*, div. ii. 2, 261). Their opposition to the Sadducees became more pronounced in the days of Hyrcanus I: for the 'Chasidim' or 'Pious' objected to the assumption of royal dignity by the priestly family, but the 'Sadducees' encouraged it. Thenceforth the Pharisees became the religious leaders of the people, while the Sadducean priests became more political. The Pharisees not only defended the written law, but also maintained the authority of the oral law or tradition (Matt. xv. 2; Mark vii. 3; Josephus, *Ant.* xiii. 10. 6). R. Eleazar said: 'He who interprets Scripture contrary to tradition has no part in the world to come.' They believed in the future immortality of the righteous (Matt. xxv. 46; John v. 39), and in the endless torment of the wicked—a doctrine which appears in Dan. xii. 2. That they believed in a spiritual universe is only asserted, Acts xxiii. 8, but their adherence to the O. T. implies that they accepted its angelology. Josephus states that, like the Stoics, they believed in Fate: but this might only refer to their strong faith in Providence. The Sadducees were more deistical.

The Pharisees were not necessarily political: but they opposed the secular authority when it interfered with religious affairs. They did not 'regard the person of men' when a divine ordinance or a cherished tradition was in question. They joined the Herodians in their appeal to Jesus about tribute (Matt. xxii. 16; Mark xii. 14), but they did not take the oath to Herod (Josephus, *Ant.* xv. 10. 4). As their name indicates, they were 'the separated'—they were an exclusive sect. In rabbinical literature they have another name, the *Chaberim*, or 'neighbours'. This name—like many in religious and in general history, e.g. *Catholic*—is a *lucus a non lucendo*. The *Chaberim* did not associate with Gentiles or with the poor of their own race; they never ate with publicans or sinners. An uneducated man was to them an 'idiot' (Acts iv. 17): the people who did not know the law were accursed (John vii. 49).

Some have conjectured that the Sadducees derived their name from the Hebrew adjective = *righteous*: but this is not supported by etymology. With greater probability they traced their descent from Zadok (2 Sam. xv. 24) the priest, whose sons alone, according to Ezek. xl. 46, had the right to officiate in the temple. 1 Chron. vi. 53 traces the genealogy of Zadok to Aaron. The priestly element had a singular affinity with the Sadducean sect (Acts v. 17). They accepted the law and the prophets, but rejected the oral tradition added by the Pharisees. They represented 'the original standpoint of the O. T., in distinction from the later

wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We

Jewish' (Schürer). They denied the doctrines of a personal resurrection and immortality, consequently those of future rewards and punishments. Their political activity and experience brought them into contact with Greek culture, which they sought to share. Though in power in the time of the N. T., they disappear after the destruction of the city. The Phariseism of the Scribes alone was handed down in the Jewish schools, though the rationalism of the Sadducees did reappear at length.

The N. T. does not mention the other great Jewish sect, the Essenes (Josephus, *Ant.* xiii. 5. 9). Graetz (*Gesch. d. Jud.* iii. 332) says that John the Baptist and Jesus, with their disciples, were Essenes. There was an approximation on the part of John and his followers, and even of James and others, to Essene customs: but Jesus did not practise the asceticism or seclusion of this sect. (Cf. Gfrörer, *Kirchengesch.* i. 221; Ginsburg, *Dict. of Christ. Biog.* ii. 207; Thomson, *Books which influenced our Lord*; Harnack, *Dogmengesch.* i. 53.)

7. John was surprised to see Pharisees and Sadducees coming to his baptism. Luke vii. 30 blames the Pharisees because they did not receive the baptism of John, and Luke iii. 7 says that the following words were addressed to the multitude. Otherwise, as in other cases where Matthew and Luke agree (without Mark), the language is almost identical; cf. Matt. vii. 5-13 with Luke vii. 1-16; Matt. xi. 2-19 with Luke vii. 18-35. In such cases Matthew and Luke have evidently referred to written sources, not to the oral tradition. In this case, as Mark is silent, Weiss infers that the original would not refer to the Pharisees and Sadducees: but as Nicodemus and Joseph of Arimathea were Pharisees, and many of that sect joined the apostolic Church (Acts xv. 5), there might be some now who came to inquire (John i. 19).

**Ye offspring of vipers, who warned you.** The coming of the Messiah was expected to be a day of judgement (Luke xxi. 23; Rom ii. 5; Eph. v. 6; 1 Thess. i. 10). The Pharisees ought not to have been afraid of it, because of their piety: the Sadducees professed not to believe in it. What was the meaning of this agitation amongst them, like the flight of vermin before a fire of weeds and thorns? John's figurative terms—the axe, the fan, the fire—shewed that a searching crisis was at hand.

8. **Bring forth therefore fruit worthy of repentance:** marg. 'your repentance.' 'Repent ye' in chap. iii. 2 was rendered in the Vulgate (and Wicliffe) 'Do penance'; in the French *Geneva* *Amendes-vous*, which has its representative in the A. V. margin

have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto  
 10 Abraham. And, even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth  
 11 good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy

‘answerable to amendment of life’ The original word refers to change of mind and heart more than to any external work or observance.

9. **We have Abraham to our father:** cf. John viii. 39. The doctrine is nearly Pauline, as in Rom. iv. 1-6, ix. 7; Gal. iii. 29; but the condition of salvation is not faith but works, as Isa. ii. 24. Yet it was the inauguration of the universal religion. Exclusive systems are based on distinctions of race, or on ritual. The universal religion can only be founded on personal piety, which is at once subjective and practical. Acts x. 35 indicates that Peter recognized the principle in the case of Cornelius. ‘he that feareth him and worketh righteousness is acceptable to him.’ The Rabbis, on the other hand, taught that all Israel—and they alone—had their portion in eternal life.

10. **And even now is the axe laid.** The national conditions had long been full of evil omen: the judgement was nigh.

11. **I indeed baptize you with water.** As no preposition stands before the noun in Mark i. 8, it is better to read ‘with water’ than ‘in water’ (R. V. marg.).

**unto repentance,** i. e. ‘with a view to repentance,’ and not as its substitute.

**he that cometh after me.** John was careful to distinguish himself from his great successor: cf. Mark i. 7; Luke iii. 16, John i. 26. Some in the apostolic age still preferred John to Jesus (Acts xviii. 25, xix. 3). Luke iii. 15 makes ‘the expectation concerning John’ the occasion for what is said here. ‘He that cometh’ is a frequent designation of the Messiah (John i. 9, iii. 21, iv. 25; 1 John v. 6; Rev. i. 2, iv. 8). The present in this case stands for the near future.

**I am not worthy to bear:** better, marg., ‘sufficient,’ as the word differs from that in verse 8. The lowest slaves carried and loosened their master’s sandals (Mark, ‘stoop down and unloose’; Luke, ‘unloose’).

**he shall baptize you:** he, and no other. The ‘you’ suggests that this was said to the people (as Luke).

Ghost and *with* fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee,

**with the Holy Ghost and with fire.** All the Synoptics have the saying. Matthew puts the preposition 'in' before the first of the nouns only, and grammatical usage would suggest that the second noun explains the first: 'with the Holy Ghost, that is, with fire.' The majority of the older interpreters so interpret<sup>1</sup>. Bengel says: 'The Holy Spirit has a fiery energy, and this fire was seen in Acts ii. 39' (cf. 'spirit of burning,' Isa. iv. 4). But as the images which represent the instruments of purification are two—the 'fan' to winnow the chaff from the corn, the 'fire' to consume it—it gives a good sense if the word 'spirit' is taken in the ordinary sense of 'wind'. John the Baptist was not familiar with the later doctrine of the 'Personal' spirit: he used language intelligible to readers of the O. T. (cf. Gen ii. 7). The language, therefore, contains as much of threatening as of promise. To bring the people to higher things there should be a time of storm and of fiery discipline.

**12. whose fan is in his hand.** The word translated 'fan' represents the instrument by which corn and chaff were lifted into the air, where the wind could separate them.

**the chaff he will burn up with unquenchable fire.** It will be judgement indeed, by which 'he will thoroughly cleanse (only here and Luke iii. 17) his threshing-floor.'

iii. 13-17. *The Baptism of Jesus.* John's hesitation. The descent of the Spirit and the voice from heaven.

**13.** The baptism of Jesus is also recorded in Mark i. 9-11; Luke iii. 21-23.

**Then cometh Jesus:** Mark, 'in those days'; Luke, 'when all the people were baptized.'

**14.** Matthew alone intimates that Jesus intended to be baptized, or that John would have hindered him: better, 'was hindering' (A. V. *forbad*). Hitherto John had not found in the crowds of his clients any one to whose moral superiority he felt bound to

<sup>1</sup> Origen in *Matt.* and later writers such as Meyer, Weiss, Holtzmann, Bruce, Alford, Plummer.

<sup>2</sup> The Greek word, *πνευμα*, is so translated once in John iii. 8.

15 and comest thou to me? But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil  
16 all righteousness. Then he suffereth him. And Jesus,

do obeisance: now one of a higher righteousness comes, of whom he would gladly be baptized. John i. 33 states that the Baptist did not know until the descent of the Spirit that Jesus was the Messiah: but he must have known something of him and of his family according to Luke iii.

15. **Suffer it (or 'me') now: for thus it becometh us to fulfil all righteousness.** Carr thinks that this 'righteousness' was 'that which met the requirements of the law': but what law required Jesus to be baptized by John? Wesley better says: 'It becometh every messenger of God to fulfil all his righteous ordinances.' It will assist our judgement on the whole transaction to remember that John is viewed as the minister of the dispensation under which our Lord passed his earthly life (John i. 6, 33, iii. 5; Matt. xxi. 25). In the last passage the Pharisees confessed that, if they admitted John's mission, to be 'from heaven,' they were bound to receive his baptism. Luke vii. 29, 30 says that those who were baptized 'justified God' (cf. righteousness here with 'justified' in Luke), but 'the Pharisees and lawyers rejected the counsel of God against themselves' when they refused it. Epiphanius relates that the gospel of the Hebrews placed John's prayer to be baptized of Jesus after the descent of a fire on the Jordan. Jerome quotes from the same document another saying, namely, that the mother and brethren of Jesus said: 'John the Baptist baptizes for remission of sins; let us go to his baptism.' To this Jesus replied: 'How have I sinned that I should go to be baptized of him, unless this which I have said should be in ignorance?' Evidently the document taught baptismal purification.<sup>1</sup>

16. **he saw the Spirit of God descending as a dove.** At this point the Synoptics curiously vary. Mark and Luke omit the conversation between John and Jesus, but record the baptism and the theophany. The two first gospels say that Jesus

<sup>1</sup> Zahn (*Einleitung*, ii. 252) supposes that Matthew had not been a disciple of John, like Andrew, Peter, &c.: but it is more than probable that, with other publicans, he had accepted his mission.

<sup>2</sup> An ancient tradition (*Gosp. ev. to the Hebrews*; Justin Martyr, *Dial.* 88; some Latin MSS. of Matthew) asserted that a fire was kindled in the Jordan when Jesus was baptized. The celestial message also, according to some authorities, has been conformed to that of Acts xiii. 33 (Ps. ii. 7). Another traditional notion was that Jesus cleansed water by being baptized (Ignatius, Jerome, Wordsworth, &c.).

when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, 17, saying, 'This is my beloved Son, in whom I am well pleased.'

Then was Jesus led up of the Spirit into the wilderness 4

saw the Spirit descending, while John 1. 32 says that John beheld it, Luke adding, 'in a bodily form.'

17. *in whom I am well pleased* is a biblical expression, as Isa. xlii. 1; Matt. xii. 18. For 'This is,' Mark and Luke read 'Thou art.' The baptism and the heavenly recognition were necessary both for Jesus and for his followers. The baptism was not merely 'an outward and visible sign,' but attended by an 'inward and spiritual' endowment. The dove was supposed to be the form in which the Spirit brooded over the waters (Gen. i. 2). The Targum says that the twig of Noah's dove was found on Messiah's mountain. The emblematic dove appears at the head of Semitic gods, and it was venerated among the Samaritans as the image of the Shechinah. Doves were used for special sacrifices in Israel (Gen. xv. 9; Lev. i. 14, xii. 8; Luke ii. 24).

iv. 1-11. *The Temptation of Christ.* After a fast of forty days Jesus is tempted to change stones into bread, to cast himself down from the temple, to worship Satan. He refutes the tempter by the word of God.

The Temptation: Mark i. 12, 13; Luke iv. 1-13.

After the baptism and the heavenly recognition came temptation: Matthew, 'then'; Mark, 'straightway'; Luke, 'Jesus full of the Holy Spirit returned from Jordan.' Meyer, Holtzmann, and others think that the narrative in Matthew and Luke is a development from the briefer tradition found in Mark. Holtzmann urges that the popular view of the Messiah required that he should encounter the demons: before he could deliver others from the evil power he must first 'bind the strong man'; but this draws too much from the mythical theory. As Weiss remarks, Jesus would himself speak of the forty days, and the materials would be found in the original Matthew. The agreement of the Synoptics and other references (cf. Heb. iv. 15) imply a real history.

1. *led up of the Spirit into the wilderness.* We cannot think of an involuntary transportation, though Mark has 'driveth him forth.' After the great excitement at the Jordan Jesus would

2 to be tempted of the devil. And when he had fasted  
3 forty days and forty nights, he afterward hungered. And  
the tempter came and said unto him, If thou art the Son

naturally seek solitude and repose. The 'wilderness' lay between Jerusalem and the Jordani; in tradition called the 'Quarantania.'

**to be tempted of the devil.** In the temptation, as in the baptism, he was 'led up of the Spirit.' There was a purpose in his being in this place: it was 'to be tempted,' and that 'of the devil.' In the view of the evangelists Satan still retains that place among the servants or instruments of God which was assigned to him in the later times of the O. T. In Job i. 6 he appears among the sons of Elohim. 1 Chron. xxi. 1 states that 'Satan stood up against Israel' and moved David to number the people (in 2 Sam. xxiv. 1, God moved David). In Zech. iii 1 we read of 'the adversary'; and it is doubtful whether the proper name 'Satan' occurs in the O. T. Our English word comes through the French *diable*, Latin *diabolus*, from the Greek. In Rev. xx. 2 both the Greek and Hebrew names are given: 'the devil and Satan.' 'Temp' and 'temptation' acquire a new meaning in biblical language. The old significance was that of trial, proof, testing, attempting, as Wisd. of Sir. xxvii. 5; Luke viii. 13; but Matt. vi. 13, xxvi. 41; Mark xiv. 38; Jas. 1, 2, 3 include the idea of solicitation to evil. This seems to have been charged against Israel (Exod. xvii. 2; Num. xxi. 4; 1 Cor. x. 9).

**2. when he had fasted forty days, &c.** Mark and Luke represent the temptation as extending over the whole period; Matthew finds the occasion of the first attack in the hunger which supervened after the long fast. Moses (Deut. ix. 9) and Elijah (1 Kings xix. 8) are said to have fasted forty days. It is possible that the spiritual exaltation through which Jesus had passed had rendered him regardless of physical wants for a long period: on its subsidence they reasserted themselves. We need not suppose 'a departure of the Spirit' (Cf. Vin. Olshausen).

'He was afterward an hungred' (A. V.) was a good old English phrase, but the verbal form is more literal.

**3. the tempter came.** There have been many conjectures respecting the form in which the tempter approached Jesus. The mythical theory supposes that the narrative is fictitious, composed for the ideal Messiah. But as history attests that Jesus really lived, there is no *a priori* improbability about his temptation. Realistic conceptions have given a bodily form to Satan, partly angelic, partly human: cf. Luke x. 18, 'I saw Satan fall like lightning,' and Job i. 6. But generally the N. T. represents Satan as an invisible agent (Luke xxii. 3; Acts v. 3). Bengel conjectured that he might have come to Jesus as a scribe. How-

of God, command that these stones become bread. But 4 he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the 5 holy city; and he set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thy- 6 self down: for it is written,

ever, the conflict was spiritual: he was 'in all points tempted like as we are.'

**If thou art (A. V. 'be') the Son of God.** The sonship which had been so emphatically declared in iii. 17, the tempter calls in question. The voice might have been illusory, or needed confirmation now that conditions were changed. Would God permit his Son to be forsaken, to die of hunger? A simple miracle would test the relation. John the Baptist had said that God could raise up children to Abraham out of the very stones around him, and would He not change them into 'Joaves' for his 'beloved Son'?

Jesus was not to be overthrown by the stress of bodily appetite. Adam in abundance was weak before a new attraction; Israel murmured when hungry; Jesus, tormented and tempted, refused to obey the selfish desire.

**4. Man shall not live by bread alone.** Matthew quotes in full Deut. viii. 3 (LXX), of which Luke gives only the first part. Jesus, 'though a Son,' was yet 'man': if conscious of transcendent elevation he must yet 'learn obedience.' Israel in the wilderness clamoured for bread as though it was everything, and must be obtained by any and every means. Jesus shewed that the will and law of God are more than life or any of its satisfactions. 'every word.'

**5. the holy city.** Luke makes this the third temptation. As the accounts are clearly from one source, this variation cannot be explained. Meyer, Alford think that Matthew has the right order, Ellicott prefers that of Luke. Jerusalem is called 'the holy city' in Matt. xxvii. 53; Isa. xlviii. 2; Rev. xi. 2, xxi. 2: cf. Matt. v. 35, 'the city of the great King.' The Arabs still call it 'El Kuds,' i. e. 'the holy place.' It was so called because of the temple (John iv. 20). The 'pinnacle' was some well-known prominence on the temple roof, which towered above the deep valley of the Kidron.

**6. cast thyself down.** On this consecrated spot the appeal to the sacred word would have commanding force. There, if anywhere, such a promise of special Providence might be tested. Jesus was not to be led captive by appetite like one of the crowd,



He shall give his angels charge concerning thee :

And on their hands they shall bear thee up,

6 Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not

8 tempt the Lord thy God. Again, the devil taketh him

unto an exceeding high mountain, and sheweth him all

9 the kingdoms of the world, and the glory of them ; and

he said unto him, All these things will I give thee, if

10 thou wilt fall down and worship me. Then saith Jesus

unto him, Get thee hence, Satan : for it is written, Thou

shalt worship the Lord thy God, and him only shalt thou

11 serve. Then the devil leaveth him ; and behold, angels

came and ministered unto him.

but religious enthusiasm might bring him to destruction. Eusebius (*H. E.* ii. 23) gives a tradition through Hégesippus, that James the Just was thrown from the pinnacle of the temple.

haply. R. V. represents a Greek word (LXX) which A. V. translated 'at any time.'

7. The Hebrew and Greek (LXX) agree in Ps. xci. 11, 12, and in the reply from Deut. vi. 16. Bengel says: *Scriptura per scripturam interpretanda et concilianda.*

8. an exceeding high mountain. He whom baser passion cannot seduce, nor religious enthusiasm mislead, must belong to the superior few. In such characters the consciousness of power is often attended with ambition. Jesus the Carpenter's son had listened to the popular demand for a deliverer, and all that was wanted was publicity and some social authority. These were promised: 'All these will I give thee.' For 'the world created' (Matthew) Luke has 'the world inhabited,' and adds 'in a moment of time.' There was no mountain from which all Palestine could be seen: but cf. Ezek. xl. 2. A Jewish opinion regarded Satan as the 'ruler of this world' (John xiv. 30, xvi. 11; 2 Cor. iv. 4; Eph. vi. 12; 1 John v. 19).

10. Get thee hence, Satan. By this last proposal the adversary had revealed himself, and Jesus addresses him by name.

11. When Satan left the angels came. Luke does not refer to them, but states that Satan left 'for a season.'

iv. 12-17. *The Ministry begun.* When Jesus heard of the arrest of John he left Nazareth for Capernaum. Prophecy again fulfilled.

Now when he heard that John was delivered up, he <sup>12</sup> withdrew into Galilee; and leaving Nazareth, he came <sup>13</sup> and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali, <sup>15</sup>  
Toward the sea, beyond Jordan,  
Galilee of the Gentiles,  
The people which sat in darkness <sup>16</sup>

The commencement of our Lord's public ministry is described in Matt. iv. 12-17; Mark i. 14, 15; Luke iv. 14, 15. Dr. Bruce supposes that the writer regarded this as the absolute beginning of the public ministry of Jesus—ver. 17, 'began to preach'; but Luke speaks of a ministry in the synagogue at Nazareth, and John records the calling of disciples, and the miracles at Cana and in Judæa, before this date. Dr. Godet speaks of a 'confusion of the two first returns into Galilee' in Matthew and Mark. However, as Dr. Morison observes, 'Matthew does not give us a scientifically-jointed memoir.' The evangelists all agree that Jesus came into public life in Galilee more particularly after the arrest of John: that he first abode in Nazareth, then in Capernaum.

**13. leaving Nazareth:** Luke iv. 17-30 narrates his rejection there.

**dwelt in Capernaum.** This place is not mentioned in the O. T. or in the Apocrypha. It was a flourishing centre for population, travel and commerce, on the north-west border of the lake of Galilee, where the remains of a fallen synagogue are supposed to mark its site (Tell Hum). John iv. 45 relates that Jesus was received in Galilee because he had already acquired reputation in Jerusalem.

**14.** It is to this location of the Messianic ministry that the evangelist applies the words of Isa. viii 11—ix. 6. The prophetic statement refers to the invasion of Tiglath-Pileser, B. C. 734, when Ahaz had called him to assist against Rezin and Pekah of Syria, 2 Kings xv. 10-20. The quotation resembles the Hebrew rather than the Greek. Weiss (*Introd. to N. T.* ii. 283) observes that 'by settling in Capernaum He shows that salvation is to go forth to the Gentiles'.

<sup>1</sup> Ritschl (*Entstehung der a. Kirche*, p. 153) refers to Jerome's report that the Nazarenes referred this passage to the extension of the gospel by Paul. Jerome's comment on this point is too obscure for any firm inference to be based upon it.

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and

iv. 18-22. *The calling of four fishermen to be disciples.* The account of the calling of the first disciples is found in all the Synoptists, but under conditions which shew that the early narratives were in a somewhat fluid condition. Matthew follows Mark closely, but Luke introduces items to which the others give another connexion. He represents the fishermen as being out of their boats, washing their nets; but Matthew and Mark say that they were casting a net into the sea. He says also that Jesus was first speaking from the boat, that then he asked Simon to go out and fish; while Simon's reply reminds us of the event recorded in John xxi. 4-12 (cf. Mark iv. 1). Luke's conclusion that 'they left all and followed him' (cf. Matt. iv. 20; Mark i. 20) leaves no doubt that throughout the narrative he is referring to the first call: cf. Mark i. 16-20; Luke v. 1-11.

18. *by the sea of Galilee*: so called because of the province in which it was situated. John (i. xi. 1) calls it the 'sea of Tiberias,' because of the city on its border. Luke (v. 1) gives it the name 'Lake Gennesaret,' the region at the northern end of the lake where the five thousand were fed. Josephus calls it 'Gennesar'; Heb. 'Chinnereth' (Deut. iii. 17; Joshua xii. 3).

*Simon who is called Peter.* Mark and Luke (also Sin. Syr. in Matt.) use here 'Simon' without the addition. It may be noticed that the brother of Simon, Andrew, had a Greek name. The Aramaic *Cephas* is only used by John and Paul.

19. Wieseler supposes that these first disciples were called three times: first, as in John i. 35; secondly, according to the account given in this place; thirdly, to the apostleship, Matt. x. 2-4.

*fishers of men*, or, as Mark, 'to become fishers,' which might be from the Aramaic infinitive.

followed him. And going on from thence he saw other 21 two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway 22 left the boat and their father, and followed him.

And Jesus went about in all Galilee, teaching in their 23 synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went 24 forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes 25

**22. left the boat:** in Mark, 'left Zebedee with the hired servants.' From this time they devoted their time and service to their new Master.

**iv. 23-25. *The works of Jesus.*** The paragraph, which describes the teaching and healing ministry of Jesus, forms a transition to the Sermon on the Mount.

**23.** Similar statements disclosing the widening activity and influence of the great Teacher are found in Matt ix, 35; Mark i, 39, vi, 6; Luke iv, 44.

**in their synagogues,** where the gatherings took place chiefly on the Sabbath (Acts xv, 21), so that some lapse of time is indicated.

**all manner of disease.** The R. V. inverts the order of the two words, 'sickness' and 'disease.' 'Disease' seems to refer to positive and acute disorders, like fever, leprosy, and blindness; 'sickness' to the various forms of debility. The 'torments' included mania, epilepsy, and paralysis. 'Torment' was inflicted upon criminals—often to extort confession.

**24. into all Syria.** His reputation was now increased by the geographical extension of his ministry; 'all Galilee'; 'all Syria'; and 'from Jerusalem.' Also by the unlimited range of his cures: 'all manner of disease.'

**25. great multitudes:** a favourite expression in Matthew. Decapolis was a district of ten towns: Scythopolis, Gadara, Hippos, Pella, &c.—mostly occupied by Gentiles. The region lay on the north-east side of the sea of Galilee (Smith, *Histon. Geog.* p. 599).

from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

- 5 And seeing the multitudes, he went up into the mountain : and when he had sat down, his disciples came unto

v. 1-12. *The Beatitudes* introduce the *Sermon on the Mount*.

Mark does not report this discourse (Matt. v-vii), and Luke (vi. 20-49) only gives portions of it. Both Matthew and Luke begin with the beatitudes and conclude with the comparison of the houses built on the rock and the sand. Luke places the sermon after the calling of the apostles (cf. Mark iii. 13) : here it follows the calling of the first disciples, but before the calling of Matthew himself (ix. 9). Luke vi. 17 makes the situation 'a level place,' but Matthew speaks of 'the mountain.' Only thirty of the one hundred and seven verses of Matthew are represented in the third gospel, while the latter has four woes instead of the same number of benedictions. Augustine, Oslander, Greswell say that the discourse was given in parts : most of the moderns agree that Matthew and Luke give different accounts of the same great discourse. Tholuck, Ebrah, Meyer held that Luke borrowed from Matthew. If this were so, why did he not take more? If he had an independent source, was it oral or written? Olshausen and Godet seem to favour the view that Luke is the more original report.

No one now expects to find absolute chronological accuracy in the evangelical records. But it is probable that for the use of teachers and catechists Matthew collects scattered utterances of our Lord. Weiss regards it as 'an example of his teaching,' or as 'an ordination discourse,' but in its present form due to the evangelist. It may be noted that this lengthened address was not spoken to the multitudes, but to the disciples, v. 1 (Luke vi. 20). On this account Lange describes it as 'an esoteric discourse.' This makes unnecessary the remark of Holtzmann, that Jesus is represented as a second Moses, delivering from a mountain the new law. Mark iii. 13 indicates the place for the discourse, but omits it. Both Mark and Luke shew that many works had preceded it—'a lengthened activity' (Godet). Its own terms imply that the new message had been widely diffused : some had believed and others rejected it ; persecution had arisen for his name's sake ; some had built on the rock and others on the sand ; while false prophets had arisen.

1. seeing the multitudes, he went up into the mountain : whither he resorted for quiet, or for converse with his disciples.

when he had sat down. This is the attitude of the oriental teacher (Luke iv. 20) ; Matt. xxiii. 2, 'The Pharisees sit on Moses' seat.'

him : and he opened his mouth and taught them, saying,

Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness : for they shall be filled.

2. **opened his mouth** : Job iii. 1 ; Dan. x. 16 ; Acts viii. 35.

**and taught** : lit. *began to teach*—an incipient imperfect.

3. **Blessed are the poor in spirit** (Luke om. 'in spirit'). The term 'blessed' is biblical, Deut. xxxiii. 29 (R. V. 'happy') ; Ps. i. 1. The repentance demanded by John's preaching implied lowliness, Isa. lvii. 15. Jas. ii. 5 (which seems to refer to this saying) speaks of the 'poor in this world' who are 'heirs of the kingdom.' Resch (*Die Logia Jesu*) translates 'poor' by the Hebrew *a-ni-yim*, though *eb yo-nim* stands for it, Ps. xii. 5 and elsewhere. Origen supposed that the Ebyonim were so called because they were poor in understanding ; and Matt. xi. 25 suggests that spiritual poverty implied freedom from the pride of knowledge : cf. 1 Cor. i. 26.

**theirs is the kingdom of heaven.** The Messianic blessing is future rather than present, spiritual rather than temporal, and is more acceptable to the lowly and unfortunate than to the rich and successful. 'The blessing of the O. T. is prosperity : adversity is the blessing of the New, which carrieth the greater benediction.' Only those who feel their sinfulness and helplessness will care for the righteousness of the kingdom which is the gift of God.

4. **Blessed are they that mourn.** Luke has, 'Blessed are ye that weep now ; for ye shall laugh.' John xvi. 7-20 speaks of the 'Comforter,' by whose agency 'sorrow shall be turned into joy.' They mourn not only for sin, but also under the painful conditions appointed for the trial of faith, 1 Pet. i. 6. Some have transposed verses 4 and 5, but without sufficient authority.

5. **Blessed are the meek, &c.** : see Ps. xxxvii. 11. The ambitious and tyrannical have possessed the earth, but their day is short. The moral code of the lowly Galilean is the foundation of civilized legislation. Dr. Bruce refers to the inheritance of the Western continent which has come to the descendants of the persecuted Puritans.

6. **Blessed are they that hunger.** Physical thirst is an O. T. emblem of spiritual longing, Ps. xlii. 2 ; Isa. lv. 1.

- 7 Blessed are the merciful: for they shall obtain mercy.  
 8 Blessed are the pure in heart: for they shall see God.  
 9 Blessed are the peacemakers: for they shall be called sons of God.  
 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.  
 11 Blessed are ye when men shall reproach you, and perse-

they shall be filled, i.e. shall receive full satisfaction: 1 Pet. xvii. 15. Some have rendered it, 'hunger and thirst on account of righteousness,' which amounts to the same meaning. Notice the antithesis of Paul, Rom. xiv. 17, between 'meat and drink' and the 'righteousness' of the 'kingdom.'

7. **Blessed are the merciful; for they shall obtain mercy:** *lit.* 'shall experience mercy'—not only now, but in the final triumph of the kingdom, Jas. ii. 13 (cf. Heb. iv. 16, 'receive mercy'). Matthew frequently refers to mercy: ix. 13, xii. 7, xviii. 33, xxv. 35. The higher righteousness which justifies forgiveness can only be attained by those who submit to be governed by this supreme law of the universe, i.e. love. This is taught in the parable of the ungrateful servant, xviii. 23; and in the Lord's Prayer, vi. 12. Mercy characterizes the true High Priest, Heb. ii. 17; its absence condemned the Pharisees, Matt. xxiii. 23.

9. **Blessed are the peacemakers.** Similarly, however, wisdom is said to be 'first pure, then peaceable,' Jas. iii. 17: cf. Prov. x. 12.

for they shall be called: a frequent phrase, as Num. i. 10 (LXX); Isa. ix. 6 (LXX); Rom. ix. 26. For 'sons of God' see Rom. viii. 14; Gal. iii. 26; 1 John iii. 2 ('children'). The qualitative meaning, 'like God,' may be included, as 1 Thess. v. 3, 'sons of light': cf. Matt. v. 48.

10. **Blessed are they that have been persecuted.** 1 Pet. iii. 14, iv. 14 seem to refer to this saying. 'The cause, not the pain, makes the martyr' (Augustine). As the followers of Jesus had not yet come under persecution, Weizsäcker and Holtzmann regard these verses as additions by the evangelist; some refer the statement (in the past tense) to the persecuted of former times; Luke vi. 22 puts it into the future, and it may be nearer to the original. In the A. V. the present stands for the perfect participle, 'are persecuted.'

11. **Blessed are ye when men shall reproach you . . . falsely,** or, 'because they are speakers of falsehood,' As the words 'for my sake' are in some copies placed first, the A. V. connects them

cute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under

only with 'falsely.' Holtzmann refers to Pliny's decision that Christians should be punished 'for the name': but that belongs to a later time.

**12. "Rejoice, and be exceeding glad.** Rev. xix. 7; 1 Pet. iv. 13, Ps xxxii. 11; Lam. iv. 21; Luke vi. 23 ('rejoice and leap') represent the original meaning of the word. Christian joy abounds in adversity; so the apostles sang in prison, Acts xvi. 25: cf. Rom. v. 3.

**your reward.** Though the same word is rendered 'hire,' Matt. xx. 8, and 'wages,' John iv. 36, yet it does not favour the assumption of merit, Rom. iv. 4.

**the prophets which were before you.** Morison, Carr, Lange, and Bruce perceive that there is here a recognition of the prophetic office which belonged to the disciples to whom the address was specially given. They were now in the place of the prophets. Concerning the 'Prophets' of the N. T. church see Rom. xii. 6; 1 Cor. xii. 10, xiv. 4, 31, 39; Eph. iii. 5, iv. 11; 1 Thess. v. 19. The Sin. Syr. omits 'before you.'

v. 13-16. *The church and the world.* The disciples are shewn to be the salt of the earth and the light of the world. Their light is to be exhibited.

**13. Ye are the salt of the earth.** Detached sayings from verses 13-16 are found in other connexions in Mark and Luke. Mark ix. 50 and Luke xiv. 34 repeat the allusion to salt, but have not the leading phrase, 'Ye are,' &c. It shews the variety with which the original sources have been used, that only three of the principal expressions in these verses are found in all the Synoptics, five more are contained in two, and ten are found in one or the other only. (The R. V. does not represent all the differences.)

**14.** The disciples are the 'salt of the earth,' 'the light of the world.' 'Salt and light are primary in nature and of widest use' (Bengel). Livy called Greece 'the light of the nations.' The transitions from the salt to the city and then to the light are somewhat abrupt, and raise a doubt whether all here is in its original setting. Holtzmann and Weiss think that 'world' is



- 14 foot of men. Ye are the light of the world. A city set  
 15 on a hill cannot be hid. Neither do *men* light a lamp,  
 and put it under the bushel, but on the stand; and  
 16 it shineth unto all that are in the house. Even so let  
 your light shine before men, that they may see your good  
 works, and glorify your Father which is in heaven.  
 17 Think not that I came to destroy the law or the

used here in the later sense (Paul and John) of estrangement from God. Weiss also holds that Luke xi. 33 places the reference to light in its proper connexion, though Mark iv. 21 places it after the 'Sower.' The 'light' consists in the transcendent virtues recommended in this discourse. Humility, meekness, purity, and benevolence reveal to the world its own vices and shortcomings. The light is to be 'seen,' because without the stimulus of higher example society cannot escape from its own corruption. By this exhortation no encouragement is given to the ostentatious profession of religion, but to a sedulous care that virtue may be genuine. Light is its own herald: good works are their own witness—*A city set on a hill cannot be hid.*

15. *under the bushel*: there would generally be but one article of the kind in a house.

16. *glorify your Father which is in heaven*: cf. 1 Pet. ii. 12, which seems to refer to this saying. This is the earliest use of the expression 'Our Father in heaven,' Matt. vi. 9. The relation of the righteous to God is shewn by works, Matt. v. 48; 1 John iii. 3-9.

v. 17-20. *Permanence of the law.* The precepts which express the true righteousness are not to be abolished.

17. *Think not that I came.* Some might infer from his teaching that the old law was evil—as Marcion did. Neither are they correct who assume that the original gospel would altogether forbid the disciples to forsake Judaism. Jesus did not expressly instruct his followers to leave formal Judaism. The strict Jewish Christians never did. Peter and John went to the temple at the hour of evening prayer after Pentecost, Acts<sup>iii</sup>. 1. The breach with literal Judaism was introduced by Paul, yet he offered sacrifice in the temple on his last visit to Jerusalem (A. D. 57), Acts xxi. 24. Our Lord teaches in this place that the law and the prophets are to be fulfilled, not by the universal and permanent establishment of the ceremonial law, but by the introduction of the higher purity of the gospel.

*the law or the prophets.* The first two great sections of

prophets: I came not to destroy, but to fulfil. For 18  
 verily I say unto you, Till heaven and earth pass away,  
 one jot or one tittle shall in no wise pass away from the  
 law, till all things be accomplished. Whosoever there- 19  
 fore shall break one of these least commandments, and  
 shall teach men so, shall be called least in the kingdom

the Jewish canon are mentioned, but the whole may be intended;  
 Luke xxiv. 44.

**I came not to destroy**, i. e. to dissolve utterly, as Matt. xxvi.  
 61 (Wycliffe, 'to undo').

**but to fulfil**: Luke xxii. 16. The Pharisees had made void  
 the 'law' by tradition; the Sadducees had disparaged the 'pro-  
 phets'; Jesus came to 'fulfil' both. Marcion erased this passage  
 from his gospel.

**18. verily, or amen**, is found in all the Synoptists; the double  
 'verily' only in John, and was only used by our Lord. Where  
 Matthew (xvi. 28, xxiv. 47) and Mark (xii. 43) use the Aramaic  
 word, Luke introduces the Greek 'truly.' 'Truly' in Matt.  
 xxvi. 73, xxvii. 53, 54 comes from the centurion, and from  
 Pilate's servants.

**one jot or one tittle**. Not so much as the smallest vowel,  
 or the final of a consonant. *Yod* was the smallest of the Hebrew  
 letters, as *iota* was in Greek.

**Till heaven and earth pass**, i. e. never. The Jews still  
 believe that the law will abide until the final destruction. The  
 later books of the N. T. (epistles of Peter and Jude and the  
 Apocalypse) suppose the literal dissolution of the universe; cf.  
*Book of Enoch*, xci. 14-16. Weiss says that Luke omitted this  
 passage because the question of the permanence of Judaism had  
 lost its importance for Gentile Christians: but the 'question'  
 is not lost sight of, in Acts, which came after the gospel and from  
 the same writer.

**19. Whosoever therefore shall break**. Since none of the  
 commandments can fail of fulfilment, and none are to be ignored  
 or transgressed, the yoke of the letter had to be borne until its  
 subjects were ready for the guidance of the Spirit. What then  
 are 'the commandments'? In answer to this question, Jesus in  
 Matt. xix. 18 referred to the moral portions of the Decalogue, and  
 not to any ceremonial enactment; cf. Rom. xiii. 9.

**shall be called least**: not 'shall be excluded from,' but shall  
 not attain the highest honour. Matt. xi. 11, 'he that is but little  
 in the kingdom' is greater than John the Baptist, brings in another  
 circle of ideas. John did not teach men to neglect the real

of heaven: but whosoever shall do and teach them,  
 20 he shall be called great in the kingdom of heaven. For  
 I say unto you, that except your righteousness shall  
 exceed *the righteousness* of the scribes and Pharisees, ye  
 shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time,  
 Thou shalt not kill; and whosoever shall kill shall be  
 22 in danger of the judgement: but I say unto you, that  
 every one who is angry with his brother shall be in

law. Neither does the evangelist refer to Paul as an Antinomian, though the latter called himself 'less than the least of all saints.'

**20. except your righteousness.** The 'righteousness' of the scribes consisted in punctilious veneration for the letter of Scripture; that of the Pharisees was a scrupulous ritualism. The following portion of this discourse shews how the true righteousness 'exceeds' the false. It forbids the murderous intent and disposition as well as the murderous action; the angry look as well as the fatal stroke. Impurity in thought is condemned as well as impurity in act. There must be 'truth in the inward parts.' Divorce may be immoral even when human law allows it. Retaliation and revenge, once considered to be sacred duties of the tribe or family, are to cease; enemies, as well as friends, are to be loved; outrage is to be endured without redress. It is by this higher righteousness that God himself forgives, and therefore requires men to forgive one another. This is 'the righteousness of God,' which is manifested 'apart from the law' (Rom. iii. 21).

v. 21-26, *Modification of the older teaching.* Angry speech condemned. The spirit of reconciliation needed with true sacrifice.

**21. it was said to them, not 'by them' (A. V.).** The simple dative was recognized from Wycliffe to the Geneva Version; cf. Rom. ix. 12. Jesus does not correct the ancient law, but finds its deeper meaning; yet He claims an authority equal to that of Moses: 'it was said... I say.'

**the judgement,** or the local court, existed in every town; Deut. xvi. 18; 2 Chron. xix. 5; Josephus, *Ant.* iv. 8. 14.

**22. every one who is angry.** The margin retains 'without cause,' which is evidently a late addition to what might be considered to be a hard saying. 'Raca' denied the intellectual value

danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first, be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

of a man; 'fool' (*moreh*) his religious worth (Holtzmann). The evil of the terms was in the contempt or disgust they expressed. The 'council' was the Sanhedrin, the supreme court, which had the power of life or death.

in danger of the hell of fire, or Gehenna (marg.), which is often referred to in Matthew; also Mark ix. 43; Luke xii. 5; Jas. iii. 6. It was a Jerusalem word = *Ge Hinnom*, a valley outside the city where the bodies of criminals were cremated—the last disgrace.

23. If . . . thou art offering thy gift at the altar. Sacrifice without love profited nothing. When this was first reported the temple and altar were standing (Sanday, *Inspiration*, p. 284). No instance of an offering by Jesus himself is recorded: cf. Matt. xvii. 27. Some have detected a want of connexion between this direction and what precedes; but it may be found in the instruction to cultivate the spirit of conciliation. According to Epiphanius, the Ebionite gospel taught the abolition of sacrifices: 'I came to dismiss sacrifices. If ye do not cease to slay, wrath shall not cease to come upon you.' The solemn act of sacrifice might be interrupted in the service of love.

25. Agree with thine adversary. The 'adversary' is the legal opponent; the 'judge,' the presiding authority; the 'officer,' he who executed the decision. Luke xii. 59, 59 places the verses in a different connexion, but the connexion in Matthew seems to be natural. A 'farthing' was the quarter of an *as*. It only occurs in Matt. xi. 42, and there is said to be equal to two mites. Matt. x. 29 and Luke xii. 6 have another word—*assarion*.

27 Ye have heard that it was said, Thou shalt not commit  
 28 adultery: but I say unto you, that every one that looketh  
 on a woman to lust after her hath committed adultery  
 29 with her already in his heart. And if thy right eye  
 causeth thee to stumble, pluck it out, and cast it from  
 thee: for it is profitable for thee that one of thy members  
 should perish, and not thy whole body be cast into hell.  
 30 And if thy right hand causeth thee to stumble, cut it off,  
 and cast it from thee: for it is profitable for thee that  
 one of thy members should perish, and not thy whole  
 31 body go into hell. It was said also, Whosoever shall  
 put away his wife, let him give her a writing of divorce-  
 32 ment: but I say unto you, that every one that putteth  
 away his wife, saving for the cause of fornication, maketh  
 her an adulteress: and whosoever shall marry her when  
 she is put away committeth adultery.

v. 27-32. *On adultery and divorce.* The right eye and hand to be sacrificed when the surrender became needful to salvation.

28. **every one that looketh on**, i.e. with the intention of encouraging the evil desire.

29. The right eye and the right hand, the instruments of purpose, and therefore most precious, are to be cast away if they lead to sin.

**causeth thee to stumble**, not 'offend,' as A. V. The original word, from which has descended 'scandal,' means a trap, a stumbling-block (1 Cor. i. 23). The second 'that' is omitted by the R. V., but the exact significance of the first is a little obscure. It may mean that it is profitable to lose a hand or eye, if endured in order that only one member should perish and not all. Weiss calls it 'a circumlocution for the infinitive sentence.' The passage occurs again in Matt. xviii. 8, where Weiss thinks it is from Mark ix. 43-47, but here from the apostolic source<sup>1</sup>. The doctrine is that at the Messianic judgement sin threatens the whole man with punishment.

32. On this verse see Matt. xix. 9; Luke xvi. 18.

<sup>1</sup> Hawkins (*Hor. Syn.* p. 64) refers to them as doublets.

Again, ye have heard that it was said to them of old 33  
time, Thou shalt not forswear thyself, but shalt perform  
unto the Lord thine oaths: but I say unto you, Swear 34,  
not at all; neither by the heaven, for it is the throne  
of God; nor by the earth, for it is the footstool of his 35  
feet; nor by Jerusalem, for it is the city of the great  
King. Neither shalt thou swear by thy head, for thou 36  
canst not make one hair white or black. But let your 37  
speech be, Yea, yea; Nay, nay: and whatsoever is more  
than these is of the evil one.

Ye have heard that it was said, An eye for an eye, and 38

v. 33-37. *Perjury and vain swearing forbidden.*

33. **Thou shalt not forswear thyself.** The verb is found in the LXX of 1 Esdras i. 48; Wisd. of Sol. xiv. 30, but the whole saying is from Num. xxx. 2; Deut. xxiii. 22, and the rabbinical use of these passages. The Jews considered no oath to be binding except made in the name of God; hence the third commandment, 'Thou shalt not take the name of the Lord thy God for falsehood' (R. V. marg., Exod. xx. 7). Irenæus, Origen, Chrysostom, Jerome, and later interpreters have held that this injunction forbids oaths to Christians. But (a) Neither Jesus nor his apostles laid down absolute rules, nor directly interfered with human customs. (b) The N. T. seems to recognize elsewhere the validity of oaths, as Rev. x. 6, where the angel swore 'by him that liveth,' &c. In Matt. xxvi. 63, 64 Jesus seems to have recognized the oath of the High Priest: 'by the living God.' Philo recommended that oaths should be taken by heaven and earth, rather than by the name of God. 'Swear not at all' might mean with the limitation 'by these formulas,' as given in verses 34-36; but Meyer says 'not at all' (34) forbids such a limitation; cf. Matt. xxiii. 16-22. The margin, 'toward Jerusalem,' suggests that the readers were outside the city.

37. **let your speech be, Yea . . . Nay.** Josephus says that the Essenes dread swearing, and that anything they say is stronger than an oath. The R. V. has *speech* for A. V. 'communication'; cf. Luke xxii. 1.

v. 38-42. *Retaliation for injuries forbidden.* An ancient law revised.

38. **An eye for an eye.** Exod. xxi. 23 (Lev. xxiv. 20) supplies missing words, viz. 'thou shalt give' Human society has always recognized the *jus talionis*, yet not as the highest law. The

39 a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right  
 40 cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let  
 41 him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy  
 44 neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute  
 45 you; that ye may be sons of your Father which is in

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disciples are required to relax the demand for strict justice where its incidence would injure another: *summa lex, summa injuria*.

**39. Resist not him that is evil.** The personal reference in 'him' is supported by what follows.

**smiteth thee.** This is in the present tense, implying that there and then the other cheek is to be turned to the smiter.

**40.** The counsel in regard to private injury is followed by one relating to public litigation. The 'coat' or tunic was less valuable than the 'cloke,' which for many was the covering by night as well as by day. Luke vi. 29, however, reverses the order.

**41.** The next instance implies a restraint upon personal liberty. Sometimes Jews were pressed into the service of the Roman army. Simon had to bear the cross, Matt. xxvii. 32. The Roman word 'mile' only occurs here.

**v. 43-48. Love your enemies.** Something taken from, and something added to, the older law as generally understood. The character of God, the standard of goodness for men. His perfection our aim.

**43. Thou shalt love thy neighbour.** Lev. xix. 18; but 'hate thine enemy' was 'a gloss of the worst kind' (Bengel). It was dictated by a crude patriotism.

**thine enemy, i. e. him that hates thee.** It applies to personal, political, and sectarian foes: to Gentiles and to persecutors.

**44.** The R. V. rightly omits a part of this verse which appears in A. V. It is not found in the best authorities, and seems to have been borrowed from Luke vi. 47, 28.

**45.** The motive to the exercise of a perfect charity is derived from the prospect of assimilation to the character of God, who

heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? 46, do not even the publicans the same? And if ye salute 47 your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be per- 48 fect, as your heavenly Father is perfect.

Take heed that ye do not your righteousness before 6 men, to be seen of them: else ye have no reward with your Father which is in heaven.

pours benefit on the unthinking and the ungrateful. Seneca said: 'If you would imitate God, be gracious to the ungracious; for the sun shines on the wicked, and the sea is open to pirates.'

that ye may be sons, not 'children'; cf. verses 9, 16, 48: better, 'become sons.' The sonship is to be realized now, not in the future kingdom<sup>1</sup>.

46. Matthew speaks of 'publicans' and 'Gentiles' (verse 47) where Luke has 'sinners.'

48. Ye therefore shall be perfect. A. V. had the imperative, 'Be ye perfect'; but this is the future (cf. Matt. i. 21), with the force of command. The absolute perfection of God is not attainable, but love which is perfect—relatively to man's capacity and condition—is. National, social, and sectarian prejudices are to be superseded by Christian love when 'perfect.'

vi. 1-4. Religion to be without ostentation. Alms to be given in secret.

1. Take heed, or 'Apply your mind to this object.'

do not your righteousness. Not only is 'righteousness' a better reading than 'alms,' but the Aramaic word for it would probably be in the primitive gospel. Alms, prayer, and fasting were the items of that 'righteousness' of which the Pharisees boasted. Our word 'alms' has been borrowed from the Greek. Tobit xii. 8, 9. 'Good is prayer with fasting, almsgiving, and righteousness. Almsgiving doth deliver from death, and shall purge away all sin.' This exaltation of almsgiving appears in 1 Pet. iv. 8, 'love (Vulgate) covereth a multitude of sins'; cf. Tobit xiv. 11.

before men. Cf. John v. 44.

On reward with your Father see Matt. ix. 26.

<sup>1</sup> Luke vi. 35, 'your reward shall be great, and ye shall be sons,' curiously combines Matt. v. 45, 'that ye may be sons,' and 46, 'what reward have ye?'



- 2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily
- 3 I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what
- 4 thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.
- 5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.
- 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father

2. **hypocrites**, or 'those who give answers,' or 'actors,' are in biblical language 'pretenders.' The term is frequent in Matthew and Luke, but in Mark only vii. 6.

Alms were collected in the synagogues: the narrow streets furnished the opportunity for the display of piety.

**have received their reward**, i.e. in full: cf. Luke vi. 24; Phil. iv. 18; Philem. 15.

3. Hide your charity not only from the gaze of others, but from the too frequent recollection of it in your own consciousness. Let it be so secret that the left hand shall be ignorant of what the right hand is doing: a strong hyperbole which makes a vivid antithesis to the theatrical display by the sanctimonious.

4. **thy Father**, from whom nothing is hidden.

**shall recompense thee**: 'openly' is omitted here and in verse 6.

vi. 5-15. *How men are to pray*—in secret, vain repetitions to be avoided. The Model Prayer.

5. **they love to stand**: Matt. xxiii. 6. Both Pharisees and publicans stood at prayer, Luke xviii. 11-13. It was the usual Jewish attitude for prayer—looking toward the holy place. When the appointed hour arrived, as with Mohammedans still—in synagogues or in the streets—the devotions were performed.

6. **thine inner chamber**: the store-room, Luke xii. 3, 24; Matt. xxiv. 26, where a man's treasure was kept, and his most private affairs transacted.

which is in secret, and the Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do, for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him. After this manner

7. R. V. in praying is literal, but A. V. was good: 'when thou prayest.'

use not vain repetitions, like the worshippers of Baal, 1 Kings xviii. 26, or of Diana, Acts xix. 34; cf. Eccles. v. 1; Wisd. of Sir vii. 14. The word for 'vain repetitions' is formed from the habit of stammerers who repeat sounds, and is explained by 'much speaking'.

the Gentiles, or rather 'those who follow heathen ways.' There were two Hebrew words for 'people,' viz. *am* and *goyyim*. The first was reserved for Israel, and is usually represented in the Greek Bible by a word which our language has adopted in 'laity.' They were 'the people of Jud,' and all the rest were *nations*, *Gentiles*. In the post-exilic time Jewish exclusiveness received a great development, Ezra ix. 1. Jesus was accused of eating with 'sinners,' and of eating with Gentiles was reckoned by the early believers in Jerusalem to be wrong, Acts xi. 3.

they think, or 'have an opinion.' This heathen conception—*fatigare Deos*—that God could be wearied into compliance by much invocation, had passed into the Jewish church, whence it passed also into the Christian cultus.

8. your Father—marg. 'God your Father'—knoweth. God does not need detailed information concerning our wants or our persuasion before He will consider them. Prayer is needful on man's account only.

9. After this manner therefore pray. Christian prayer is to be simple, direct, and brief, as is this which follows, not like the long and magniloquent orations of Pharisees and the heathen. In dictating this prayer there was no intention that the disciples should use it whenever they prayed. If there is such a thing as a 'Divine Liturgy' it is this, yet no one dreams of asserting that this is the only form of prayer which Christians can ever use. This is the model of Christian prayer—'after this manner,' *lit.* 'so'; cf. Matt. ix. 33. The Lord's Prayer is not found in Mark or John or in the Acts or epistles. The *Didache* reports that it

<sup>1</sup> The words for 'vain repetitions' and for 'much speaking' are so peculiar that they are supposed to indicate that Greek was the language in which the gospel was first written.

therefore pray ye: Our Father which art in heaven,  
10 Hallowed be thy name. Thy kingdom come. Thy will

had begun to be used three times daily. Justin Martyr (A.D. 140) states that the President of the congregation prayed as he would, but in the third century both Tertullian and Cyprian speak of the Lord's Prayer as the legitimate form.

**Our Father which art in heaven.** The 'fatherhood of God' was not unknown to the O. T.: see Ps. ciii. 13; Isa. i. 2, lxiii. 10; Mal. i. 6; Hos. xi. 1; also in the Apocrypha, Wisd. of Sol. ii. 18, xiv. 3; Wisd. of Sir. xxiii. 1; Tobit xiii. 4; 3 Macc. vi. 3; but the representation is figurative rather than positive. 'From the beginning of the N. T. to the end, the lesson of God's fatherhood is presented in such mass and volume as to identify it with the very essence of Christianity, in a sense which does not apply to any other religion' (Dr. Sanday, *Duct. of the Bible*, ii. 209). The natural relationship between God and man was observed in heathen circles—*deorum hominumque pater*: cf. Acts xvii. 28—but not that which is moral and spiritual. 'Our' is omitted from the version in Luke, but the brotherhood of man is a corollary of the fatherhood of God.

**in heaven: lit.** 'in the heavens'. This was a common introduction for Jewish prayers. The object of true worship is invisible and spiritual. Prayer elevates man above the material and temporal. Since God is 'our Father' He is gracious to men; because He dwells 'in the heavens' He is powerful to help; He commands the boundless resources of a sphere infinitely vaster than ours.

**Hallowed be thy name.** The 'Name' of God represents His essential glory, and this petition expresses the desire that this glory may be recognized and venerated by all. The prayer had long been a constituent of the Jewish devotions, and echoed many sayings of the O. T., e.g. Ps. ix. 10; Isa. viii. 13: cf. 1 Pet. iii. 15.

**10. Thy kingdom come.** The establishment of the kingdom of heaven through the coming and agency of the Messiah was expected. The Latin interpreters gave an eschatological application to the words, the Greek preferred the more spiritual significance, as in verse 33 and Luke xvii. 21. A traditional reading (Greg. Nyss., Maximus) was 'Let thy holy Spirit come of us and sanctify us'; cf. Luke xi. 13. As Holtzmann says, the phrase looks to 'the extensive and intensive realization of the kingdom of God' among men. The kingdom is to be built up by the aggregation of individual subjects.

**Thy will be done:** omitted by Luke, yet a very natural development of the former petition.

be done, as in heaven, so on earth. Give us this day 11  
our daily bread. And forgive us our debts, as we also 12  
have forgiven our debtors. And bring us not into 13.

as in heaven, so on earth: the order of the words in the R. V. is more literal than the A. V., which followed Wycliffe and Tyndale. Some have thought that this clause should be applied to the three petitions which precede.

11. Give us this day our daily bread. The Lord's Prayer is framed to correct selfishness and impiety. Before we ask for anything for our present satisfaction, we are to come into right relations with God—as holy, as the Father of all, as the universal Ruler whose will must be fulfilled. A similar relation appears between the first and second parts of the Decalogue. The word rendered 'daily' has been difficult to explain. The R. V. margin has 'bread for the coming day.' This is supported by a statement in Jerome that the Hebrew gospel had *for to-morrow*, but verse 34 forbids care for 'to-morrow.' The original adjective is only found here and in Luke xi. 3 in the whole range of Greek literature. 'Daily' is from the Vulgate of Luke 3. 3 (*panem quotidianum*, Luther, *unser täglich Brod*). Augustine said, 'Whatever is needful for body and soul in this life is included in "daily bread".' Modern interpreters have generally accepted this meaning: cf. 'daily food,' Jas. ii. 15; 'the food that is needful,' Prov. xxx. 8; 'needful bread' is the Syriac rendering. Jerome by his term *super substantialis* opened the way for a sacramental exegesis. This part of the prayer teaches that the disciples were not to pray for wealth or superfluity, but for that which is needful to life.

12. forgive us our debts: Luke, 'sins.' Failure to fulfil the divine will involves a 'debt'; wilful transgression of the law is 'sin.' Wisd. of Sir. xxviii. 2 says, 'Forgive thy neighbour's sins, and when thou prayest thou shalt be forgiven.' R. V. reads, as we also have forgiven, but Luke retains the present 'forgive.' Translators from Aramaic, in which the tenses are not so precise as in Greek, might find an ambiguity in the original. He who prays for forgiveness appeals to the highest moral law, viz. love, and by that law he thereby becomes bound. This is taught in the parable of the ungrateful debtor, Matt. xviii. 21-35, from which verse 14 here is probably taken. He who would resemble the Father (v. 48) must imitate Him in the readiness to forgive.

13. And bring us not. This is not the word which reads in Matt. iv. 1 'was led.' God does not tempt man to evil (Jas. i. 13), but His providence permits trial to all (Heb. iv. 15). Man's susceptibility to good influences implies that to evil influences also. Matt. v. 10 shews that the disciples might rejoice in

- 14 temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you,
- 17 They have received their reward. But thou, when thou
- 18 fastest, anoint thy head, and wash thy face; that thou be

outward adversity, yet dread conditions which would draw them towards evil.

**deliver us from:** *lit.* 'bring us clear out from'; the tense implies immediate and summary action—there and then—when the danger is imminent.

The doxology, A. V. *For thine is the kingdom, &c.*, is not in Luke, and is evidently a liturgical addition. Its appearance may indicate the early use of this gospel by catechists and evangelists. A similar doxology is found in 1 Chron. xxix. 11, and in 2 Tim. iv. 18. Since it does not appear in the Vulgate it is not found in the 'Church Catechism,' &c. in some other parts of the 'Common Prayer.' The earliest note of its ordinary use is in the *Didache*, viii. 2, where Matthew is quoted, but with some omissions. As the Peshitto, or Syriac Vulgate, has the doxology, Dr. Hort surmised that it would originate in the Syrian churches.

vi. 16–18. *Fasting also to be performed in secret.*

16. **be not, as the hypocrites,** or 'become ye not,' i. e. for the occasion of fasting. The Pharisees fasted twice in the week, Luke xviii. 12: on Thursday, because Moses on that day ascended Sinai; on Monday, because then he descended.

**of a sad countenance:** So the two going to Einmaus, Luke xxiv. 17, but theirs was real grief.

**they disfigure:** face and head being unwashed and unkempt, and in their oldest attire.

18. **that thou be not seen of men.** The original has a play

<sup>1</sup> Tertullian called the Lord's Prayer *breuiarium totius evangelii*, and divided it into two parts: (1) heavenly; (2) earthly. Calvin found a resemblance to the first and second tables of the law. Bengel divided it into seven petitions: three looking Godwards, four towards man. Luke has only five petitions. Wetstein and others have supposed it to be a selection from Jewish prayers. Correspondences in the Apocrypha have already been noticed, but rabbinical parallels are too recent to be adduced.

not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, 19 where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves 20 treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be 21 also. The lamp of the body is the eye: if therefore 22 thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall 23

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upon the words 'may be seen' (16) and 'be not seen,' but this may have easily belonged to the Aramaic gospel

v. 19-34, *Treasure to be laid up in heaven.* The eye to be single and the purpose pure. Only the Master can be served. The birds and flowers shew how God cares for His creatures. The kingdom and righteousness of God to be sought first. The care of one day enough for us.

20. *treasures in heaven:* Luke xii. 33, 'purses which wax not old.' Earthly treasures were costly garments, gold and silver ornaments, and precious stones. Time and change—*edaces rerum*—'consume' such possessions. 'Rust' is from the Vulg.; cf. Jas. v. 2.

21. *for where thy treasure is.* A man's 'treasure' is that which gives him the most satisfaction or hope. If the treasure is on earth, the best affection will be buried there also.

22. *The lamp of the body is the eye.* The A. V. confused the lamp with the light. The transition from the discourse about treasure is abrupt, and Neander, Bleek, and Weiss suspect an interpolation. Luke xii. 34 connects the statement with another address, Mark iv. 21 with that of the Sower; but such difficulties disappear when we remember that the discourse in Matthew is a collection of sayings, some of which he repeats in later chapters.

*if therefore thine eye be single,* i.e. clean and sound: Prov. xi. 25, 'the liberal soul.'

*shall be full of light,* or 'shining': Matt. xvii. 5. Philo said: 'The intelligence is to the soul what the eye is to the body.'

be full of darkness. If therefore the light that is in  
 24 thee be darkness, how great is the darkness! No man  
 can serve two masters: for either he will hate the one,  
 and love the other; or else he will hold to one, and  
 despise the other. Ye cannot serve God and mammon.  
 25 Therefore I say unto you, Be not anxious for your life,  
 what ye shall eat, or what ye shall drink; nor yet for  
 your body, what ye shall put on. Is not the life more  
 26 than the food, and the body than the raiment? Behold  
 the birds of the heaven, that they sow not, neither do they  
 reap, nor gather into barns; and your heavenly Father  
 feedeth them. Are not ye of much more value than  
 27 they? And which of you by being anxious can add  
 28 one cubit unto his stature? And why are ye anxious

24. As salt must retain its integrity if it is to be useful, and the eye its purity to be a faithful guide; so sincerity of heart is necessary to unity in purpose and action. In Luke xvi. 13 the reference to the 'two masters' comes at the end of the parable of the unfaithful steward.

*mammon* is said by Augustine to be a Phœnician word for 'gain.' Hence, some have suspected it to be a synonym for Pluto, the god of wealth. Others, again, connect it with a Hebrew term for 'trusted.'

25. *Be not anxious*; Luke xii. 22-31. The A. V. 'Take no thought for' did not three centuries ago seriously misrepresent the original, but time changes the meaning of words: *Ut silvæ foliis pronos nutantur in annos.*

Is not the life more than the food...? 'Each has its relative value, but one is more than the other.'

26. *Behold the birds of the heaven*; Luke xii. 24, 'ravens.' This does not teach that man need not sow, nor reap nor gather into barns. He is 'of more value than' the birds because he can to some extent provide for himself. His harvests also providentially assist the animals, to conserve life. He who is in heaven regards their need, and ours also, especially in circumstances where human skill or sagacity are of little avail.

27. *stature*: marg. 'age.' In Luke ii. 52, xix. 3, it is evidently 'stature': but in John ix. 21, Heb. xi. 21, 'age' is required. As Luke says that 'the least' addition is beyond man's power, it is not likely that the sudden increase of the stature by a cubit

concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet <sup>29</sup> I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe <sup>30</sup> the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? • Be not therefore anxious, saying, <sup>31</sup> What shall we eat? or, What shall we drink? or, Where withal shall we be clothed? For after all these things <sup>32</sup> do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first <sup>33</sup> his kingdom, and his righteousness; and all these things

was thought of. Lutteroth (Bruce) suggests that the stature of the adult is twice that of the child, and this is attained without our volition.

**28. Consider the lilies**—the verb occurs only in this place; but both it and the word used by Luke imply careful study. Jesus observed the beauty of natural objects: the lilies which abounded where moisture was supplied, and the richly coloured anemones of Palestine.

**29. All his glory:** as it was depicted by the Queen of Sheba, 1 Kings x. The disciples did not discover the true teaching of nature because they were 'of little faith.'

**30. The oven** in which bread was baked was a large earthen vessel lined with the dough. The dried grass was placed within and set on fire.

**32. For after all these things do the Gentiles seek.** This endless pursuit of present satisfaction was the old pagan life-method, which proved to be so full of disappointment. Matt. vi. 1 refers to their vain prayers, which were generally for earthly good; here their life-long search for happiness is referred to. The disciples were to enter into a new theory of life, founded on a fresh judgement of what was the highest good.

**33. seek ye first.** The R. V. omits 'of God,' and Luke xii. 31 confirms this reading. The blessings of the kingdom are to be the first objects of desire and effort. If we make duty our first care God will take care of our happiness. Yet the knowledge of this highest law of life must be sought. Origen reports one saying of Christ to be: 'Ask for the higher things and the lower will be added.' We are not to infer that the lower things are



- 34 shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.
- 7.2 Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither cast

not to be sought at all: they have their place, but it is not the 'first.'

34. This verse is omitted by Luke, yet it is no doubt genuine. Each day brings its own 'evil'—we do not know what it may be—why anticipate? Lazarus (Luke xvi. 25) is said to have suffered 'evil.'

vii. 1-5. *Severe judgement against others condemned.* The beam and the mote.

1. *Judge not.* Luke vi. 37 gives this piece with additions as a part of the great discourse; Mark iv. 24 connects it with the Sower. The variety of association discloses the freedom with which the evangelists arranged their material. On the general topic cf. Rom. xiv. 3; 1 Cor. iv. 5; Jas. ii. 12, iv. 11. Men are apt to judge each other unfavourably even when data are incomplete; yet they hope for more gracious treatment from God: Ps. cxix. 3, cxlii. 2. The divine judgement will be impartial—'with what measure ye mete, it shall be measured to you.'

3. *And why beholdest . . . ?* Both Jews and Arabs have the proverb. Cicero has said, 'The foolish see the faults of others but are unconscious of their own.' 'Beholdest' is in contrast to 'considerest,' and 'mote' to 'beam.'

vii. 6. *Caution against casting the 'holy' before dogs, or pearls to swine.*

6. *Give not that which is holy.* An apparent lack of connexion with that which precedes has been noticed (Bengel); but

your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know

it shews that while prejudice against others is to be avoided, their undisguised antipathy is not to be overlooked. What are 'holy' things? R. Weiss answers 'the truth,' or 'Christian doctrine.' The Fathers interpreted it of the sacraments: 'the holy to the holy,' 'the gifts presented' (Cyril Jer.). In this way the sacraments came to be regarded as the Christian mysteries. The beginning of the development may be observed in *Didache* ix. 5; and in Tertullian, *de Præscr.* 41, who said that heretics cast holy things to dogs. These interpreters had forgotten that in our Lord's days the only sacrifices were those of the temple, and that these could not have been referred to in this way. It is not likely either that Gentiles are here spoken of as 'dogs,' though they are referred to under this figurative designation in Matt. xv. 26. Paul uses it of Judaizers, Phil. iii. 2, and Rev. xxii. 15 refers it to the morally unclean. Holtzmann revives a notion that the Aramaic word for 'holy' is like that for 'ear-ring.' This would complete the parallelism, but has not received general assent. Pearls were the only gems referred to by our Lord.

vii. 7-12. *Encouragement to prayer.* God, as Father, will not disappoint His children. 'The Golden Rule.'

7. *Ask, and it shall be given:* Luke xi. 9-13 repeats this exhortation to prayer (verses 7-11), but brings in 'an egg' and 'a scorpion.' He connects it also with the Lord's Prayer, and with the parable of the importunate friend. 'Ask' develops into two figurative expressions: 'seek' and 'knock.' It is not always enough to 'ask': 'the supplication of a righteous man availeth much in its working,' Jas. v. 16, iv. 3. That which is asked for is not always obtained, but the door 'is opened.' A father may not do exactly what his son wishes, but certainly will not give him useless or injurious things.

11. *If ye then, being evil.* God alone is truly good; man at the best is marked by imperfection.

how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and

**give good things:** cf. Jas. i. 17. The 'good things' are explained by the 'Holy Spirit,' Luke xi. 13.

**12. All things therefore.** This was said in effect in Tobit iv. 15: 'What thou thyself hatest do to no man.' Meyer, Weiss, and others say that the apocryphal saying is only negative; but Wisd. of Sir. xxxi. 15 is positive: 'Consider thy neighbor's liking by thine own.' The Talmud adds to the saying in Tobit: 'for this is the whole law.' The originality of Jesus appears in the appropriation and development of the best thoughts of his people. We need not disparage the wisdom of others in order to exalt him. Luke vi. 31 abridges the saying, leaving out the reference to 'the law and the prophets.' The ancient law is to be fulfilled in purity of heart and life, as v. 17; cf. Matt. xxii. 40; Rom. xiii. 8; Jas. ii. 5. 'Therefore' suggests that we should do to others as we desire that God should do to us.

vii. 13, 14. *Two gates and two ways.* Leading to two termini. life and destruction.

**13. Enter ye in by the narrow gate.** Luke xiii. 22 places these sayings in a journey toward Jerusalem. He has some differences of expression, as 'the narrow door,' and 'many shall seek to enter in.' Whether the gate was first (as Bengel and Meyer) or the way (as Alford, Carr, &c.) we need not inquire. Some would make the church to be the 'way,' and refer to Acts ix. 2, xix. 9, without referring to John xiv. 6. Luke shews that the disciples had been asking if few only were saved. Jesus taught that the path of true humility, sincerity, and thoroughness was difficult; that of ceremonial conformity or professional piety was easy; at which the disciples were alarmed. Chrysostom remarks: 'Strait is the gate, but not the city.' On 'destruction' cf. Phil. i. 28; Heb. x. 39; 2 Pet. iii. 7, 16.

The idea of 'two ways' is indicated in Deut. xxx. 15; 1 Kings xviii. 21, Jer. xxxi. 9; 2 Esdras vii. 12 (A. D. 90) employs the figures. In 2 Pet. ii. 2, 15 we read of the 'way of truth' and the 'way of Balaam.' Rufinus (*Symbol. Apost.* c. 38) speaks of an early Christian tractate called 'The Two Ways,' or 'The Judgement

many be they that enter in thereby. For narrow is the 14 gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in sheep's 15 clothing, but inwardly are ravening wolves. By their 16 fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree 17

of Peter.' The epistle of Barnabas speaks of 'the way of light and that of darkness.' The 'Shepherd' of Hermas and an early form of the 'Apostolical Constitutions' contained similar references. The *Didache*, c. i, says: 'There are two ways, one of life and the other of death.' In their present form all these documents appear to depend upon our gospels, though a Jewish composition on the subject may have preceded them.

14. 'How narrow is the gate,' R. V. marg., is a disputed reading which the majority of critics decline. It seems to have come from the omission of a letter in the Greek particle.

vii. 15-17. *A caution against false prophets*—known by their works as trees by their fruits. The practice of righteousness and not its profession will be recognized and rewarded. The house built on the rock, and one built on the sand, shew the comparative value of practice and theory.

15. *Beware of false prophets*, i.e. of false Christian teachers, as Matt. xxiv. 11-24; 1 John iv. 1: not the Pharisees (Weiss). The *Didache*, which says much about the Christian prophets, xi. 12, warns the church against 'Christ traffickers.' Such are here described as 'ravening wolves'. These false teachers made the 'way' easier than the Baptist, with his demand for repentance and reformation. That 'way' was too 'strait' for many.

16. *By their fruits ye shall know them*: not by their roots. *Didache*, xi. 3, 'By their behaviour shall the false and the true prophets be known.' The Greek word means to know thoroughly. 'Thorns' and 'thistles' are connected in Heb. vi. 8. On 'thorns' grew a berry partly resembling a grape. The 'fruits' are the life and conduct, not the opinions. 'If doctrine were the fruit, then no orthodox man could be condemned.' Verses 16-18 make a doublet with xii. 33-35, which is represented in Luke vi. 43-46. Sir J. C. Hawkins thinks that here Luke may best represent the *Logia*.

<sup>1</sup> Cf. Ezek. xxxi. 27; John x. 12; Acts xx. 29. Dr. Hort (*Judaistic Christianity*, p. 104) finds an allusion to this passage in Paul's words at Ephesus, 'grievous wolves'; 'not sparing the flock.'

bringeth forth good fruit; but the corrupt tree bringeth  
 18 forth evil fruit. A good tree cannot bring forth evil  
 fruit, neither can a corrupt tree bring forth good fruit.  
 19 Every tree that bringeth not forth good fruit is kewn  
 20 down, and cast into the fire. "Therefore by their fruits  
 21 ye shall know them. Not every one that saith unto  
 me, Lord, Lord, shall enter into the kingdom of heaven;  
 but he that doeth the will of my Father which is in  
 22 heaven. Many will say to me in that day, Lord, Lord,  
 did we not prophesy by thy name, and by thy name  
 cast out devils, and by thy name do many mighty works?

**19. Every tree.** So said the Baptist, Matt. iii. 10; Luke iii. 3-9. As the tree is not judged by its root, or by the size of its stem, or the abundance of its leaves, so the disciple is to be judged, not by his official dignity, nor by social place, but by his work, 1 Cor. iii. 13.

**21. Not every one that saith.** The false prophets used pious phrases. Believers gave the title 'Lord' to Christ, 1 Cor. xii. 3; Phil. ii. 11; Acts ii. 36. Luke vi. 46 shows that this is no anti-Pauline insertion. Yet Jesus insisted more on the will of God being done by his disciples than that they should call him 'Lord.' The title occurs in Mark xvi. 19, 20; eleven times in Luke six in John.

**22. in that day:** announced by prophets, Mal. iii. 17, 18, and which all Jews expected. The phrase is frequent in the *Book of Enoch*, as xlv. 3, 'On that day mine elect one will sit on the throne of glory, and make choice among their deeds': cf. Matt. xxiv. 36.

**did we not prophesy?** To 'prophesy' was not merely to foretell the future, but to interpret the older prophecies, and to preach the doctrine of the kingdom. Paul in 1 Cor. xiv. 1, 3 expresses the desire that all the believers should prophesy. Here they are warned that the Judge might not recognize them even though they pleaded their ability in prophecy, exorcism, and miracles; cf. Luke x. 20. Luke xiii. 22-30 places the caution in another connexion. Clem. Ep. ii. quotes the saying, 'If ye were in my bosom and do not my commands, I would cast you out.' Weiss thinks that these faulty believers were in Asia Minor, where the Greek gospel was prepared. Besides this place he refers to Matt. xiii. 41, xxiv. 12. The R. V. marg. 'powers' is more literal even than R. V. mighty works.

And then will I profess unto them, I never knew you : 23  
 depart from me, ye that work iniquity. Every one there- 24  
 fore which heareth these words of mine, and doeth them,  
 shall be likened unto a wise man, which built his house  
 upon the rock : and the rain descended, and the floods 25  
 came, and the winds blew, and beat upon that house ;  
 and it fell not : for it was founded upon the rock. And 26  
 every one that heareth these words of mine, and doeth  
 them not, shall be likened unto a foolish man, which  
 built his house upon the sand : and the rain descended, 27  
 and the floods came, and the winds blew, and smote

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23. *ye that work iniquity*, or, more literally, 'lawlessness': Luke xiii. 27 (R. V. *iniquity* = unrighteousness). The article 'Gospels,' *Encycl. Britan.* x. 804, finds in this word a sign of Matthew's legalism. We may, however, suppose that Matthew understood the Sermon on the Mount, where the 'Law,' Matt. v. 17, is not the ceremonial system. Holtzmann, like Weiss, says that it refers to the antinomianism of some Paulinists, as also Matt. xiii. 41, 'them that do lawlessness.' But the preaching of the Baptist and of Jesus was not directed against Gentiles, but rather against immoral Jews. 1 John iii. 4 says, 'sin is lawlessness.'

24. *shall be likened*. Luke vi. 48, 'I will shew you to whom he is like.' The R. V. has 'the rock': a better foundation than 'the sand.' The 'rock' is not to be taken as a symbol for the church, or even for Christ: the contrast is not between orthodoxy and heresy, but between obedience and negligence. Jas. i. 22-25 refers to the same contrast. Eusebius (Cramer's *Catena*, i. 56) says: 'The work of virtue is the house, faith is the rock, and the winds, rains, and storms are every sort of temptation.' Matthew represents the builders as selecting different sites. The one chose the brown alluvial flat which is near the stream in summer; the other preferred the rock on higher ground. Luke supposes that both came to the same site, where the storm would have equal force, but the wise man 'dugged and went deep.' The other built on the surface, as Jas. i. 24. The narrative in Matthew emphasizes the separate elements of the storm; *and—and—and*: the rain on the roof, the wind on the walls, the flood at the foundation. Hence Matthew attributes the wise man's security to his choice of the rock; Luke attributes it to his having 'well builded.'

upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if

vii. 28, 29. *Effect of the preaching.*

28. And it came to pass, when Jesus ended. This formula occurs five times in Matthew: xi. 1, xiii. 53, xix. 1, xxvi. 1. It resembles the conclusion of Psalm lxxii: 'the prayers of David the son of Jesse are ended.' The writer no doubt followed the original Matthew in such matters.

29. for he taught them, or 'was continually teaching them.' The scribes quoted the rabbis of the past; he appealed to reason and to conscience. Mark i. 22-27 represents this saying of the people as having been made at Capernaum; Luke vii. 1 says that Jesus entered Capernaum after the discourse. At any rate the Synoptists here report the Galilean teaching.

viii. 1-4. *The leper healed* His testimony to be to the priests, but to none beside.

Having given his general view of the contents and form of the teaching of Jesus, the writer now proceeds to exhibit in chaps. viii and ix the miracle-working of the great Teacher. The two chapters report nine miracles, and there are few besides recorded in this gospel. The other Synoptists report the same miracles, but usually place them in relation to the life-plan of our Lord. Matthew brings them together here no doubt for the convenience of both teachers and taught. The remainder of the gospel—after these two sections, which display the doctrine and the miraculous achievements of Jesus—is devoted to the principal events of His public life.

2. there came to him a leper. Mark i. 40; Luke v. 12, place the occurrence after the healing of Peter's mother-in-law (verse 14), but Luke has it before the Sermon. All locate it near Capernaum—Luke, in one of the cities. The usual variety of expression is indicated in what is said of the leper, who 'worshipped him' (Matthew), 'beseeching him' (Mark), 'fell on his face and besought him' (Luke). (N.B.—Here it is Luke, not Mark, who combines the others.) Mark omits 'Lord.'

thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when he was entered into Capernaum, there came 5

3. touched him, though this was considered to be a defilement: 'a man full of leprosy' (Luke). All mention it, because to touch without contagion was part of the miracle. Each reports the saying of Jesus, 'I will; be thou made clean.'

4. See thou tell no man. In Lev. xiii, xiv there are several forms of cutaneous disease noticed under the general name of leprosy, and the law for cases of recovery is given. The offering of the poor included a lamb, two pigeons, with flour and oil.

The testimony unto them, i. e. both to priests and people, demonstrated that a great healer who recognized the law had arisen. Matthew abbreviates these narratives, and does not say here (as Mark and Luke) that the man was unable to suppress his gladness on so great a recovery, but announced it to all his friends. The miracle was notable and certain to excite attention, but Jesus was afraid of premature popular commotion, Matt. xi. 16; yet, 'moved with compassion' (Mark), he took the risk. The leper had seemed to discern the difficulty when he said, 'If thou wilt, thou canst.' Satan in the wilderness had come with a sentence of similar form—'If thou art,' &c.—when he invited Jesus to an act of daring; but here the request came for a benefit to another, not to himself. According to Mark i. 24, it was the demons who first confessed Jesus to be the Messiah, but they were forbidden to make it known, Mark iii. 12, vii. 26. Mark v. 43 says that no man was to mention the healing of Jairus' daughter; Matt. ix. 26 says that the fame of it went everywhere: cf. Mark vii. 36 and Matt. ix. 30. As each Synoptist mentions the commission to the leper to go to the priest, there is no special inference in the case in favour of the Judaism of the first gospel.

In i. 44 Mark combines the statements of Matthew and Luke.

viii. 5-13. *Case of the centurion.* His faith; the healing of his servant. An inference from this case.

5. The narrative of the centurion (Matt. viii. 5-13; Luke vii. 1-10) is omitted by Mark. The others introduce it in the same way. when he was entered into Capernaum. A centurion was the captain of a hundred men—the sixtieth part of a legion.



6 unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously  
 7 tormented. And he saith unto him, I will come and  
 8 heal him. And the centurion answered and said, Lord,  
 I am not worthy that thou shouldest come under my  
 roof: but only say the word, and my servant shall be  
 9 healed. For I also am a man under authority, having  
 under myself soldiers: and I say to this one, Go, and  
 he goeth; and to another, Come, and he cometh; and  
 10 to my servant, Do this, and he doeth it. And when  
 Jesus heard it, he marvelled, and said to them that  
 followed, Verily I say unto you, I have not found so great

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Probably this man was a Palestinian native who had entered the Roman army. Luke reports that though he was a Gentile, he loved the Jewish people and had built them a synagogue. For such a neighbour, the Jewish elders would gladly intercede.

6. **my servant.** 'My youth' (Matthew), 'my slave' (Luke). Some slaves had good masters, and this servant 'was precious' (Luke, R. V. marg.) to the centurion. Because the word 'boy' is sometimes used for 'son,' it has been thought that the miracle recorded in John iv. 46 is the same as this. Matthew and Luke describe the case very much as it is presented in John iv. 47, but at several points the two accounts have strong dissimilarities.

7, 8. When Jesus said that he would come and heal him, the centurion confessed his unworthiness. He knew the Jewish prejudice against 'entering in' with a Gentile. Luke says that he did not himself come, but obtained the services of elders to represent his case, and then friends to say, 'Trouble not thyself.'

**only say the word.** He expected that Jesus could bring supernatural forces into action as readily as he himself governed the movements of his subordinates.

10. **he marvelled.** This is not fiction. Jesus really wondered at, or admired, the man's faith. It was surprising that while so many were sceptical about the gifts of the healer, an outsider should so fully appreciate them.

**Verily I say.** Only this gospel has here the Aramaic 'verily.'

**I have not found so great faith, no, not in Israel.** Whatever the original Matthew was, we may perceive that our gospel was not written to flatter Jewish opinion.

faith, no, not in Israel. And I say unto you, that many <sup>11</sup> shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the <sup>13</sup> centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

And when Jesus was come into Peter's house, he saw <sup>14</sup> his wife's mother lying sick of a fever. And he touched <sup>15</sup> her hand, and the fever left her; and she arose, and ministered unto him. And when even was come, they <sup>16</sup> brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by <sup>17</sup>

11. many shall come from the east. This saying received fresh illustration when Gentiles were gathered into the church. Though the Jews objected to sit down with Gentiles, these despised ones are to take a place among the most exalted sons of the kingdom. Luke xiii. 28 finds a different connexion for the saying.

12. Matt. xxii. 13 (Luke xiv. 7) associates the 'outer darkness' with the unqualified guest. According to the most popular Jewish conception heaven was a great banquet, where the favoured race should meet with ancestral saints, but the Gentiles should not be admitted. Jesus opposed this doctrine. The judgement would be taken on moral grounds, Matt. vii. 19: only the truly righteous, Rom. ii. 9, should be saved.

viii. 14-17. *Peter's mother-in-law cured of fever.* Demoniacs healed, according to prophecy.

14, 15. As is usual with Matthew, his account of the healing in Peter's house is briefer than that of Mark (i. 29-31) or of Luke (iv. 38, 39): indeed those of Matthew and Luke could be made from that in Mark. Mark (verse 29) speaks of the house of Simon and Andrew at Capernaum; but John i. 44 says that Bethsaida was their city.

16. All the Synoptists commemorate this wonderful evening.

17. Matthew does not mention the silence enjoined on the demons: cf. Matt. xii. 15; Mark iii. 10-12. The fulfilment of

Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23 And when he was entered into a boat, his disciples

prophecy is again noticed. The quotation is from the Hebrew of Isa. liii. 4. Matthew does not say that it was the Sabbath, but Luke iv. 31 and the reference to the synagogue indicate that it was: the sick could not come until the evening.

viii. 18-22. *A scribe and others desire to follow Jesus.* The conditions of discipleship.

18. The section viii. 18-22 mentions two of the three cases found in Luke ix. 51-62. The expression **he gave commandment** is rather strong, but the term shews that now Jesus had assumed authority over the disciples. But in verse 20, R. V. marg., 'Teacher' is the correct title.

19. Matthew calls the first of the applicants, a scribe, marg. 'one scribe,' because the numerals had acquired the force of the indefinite article or pronoun: but (Luke) 'a certain man.'

**whithersoever thou goest.** He had some idea what discipleship involved; but this would be more suitable to a later period in the ministry. Luke places this conversation towards the close of our Lord's life, when 'his face was set towards Jerusalem.'

20. **the Son of man.** See Matt. xvi. 13. A Messiah who had the highest place (Eph. i. 3) was expected, not one who had 'not where to lay his head.'

22. **leave the dead.** Those who had not received the new life of the kingdom.

viii. 23-27. *Jesus rules the sea.* The Master asleep in the storm. His word of power, and the faith of the witnesses.

23. Mark (iv. 35-41) places the account of the storm, during which Jesus was asleep, after the parable of the Sower, as also

followed him. And behold, there arose a great tempest <sup>24</sup> in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and <sup>25</sup> awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, <sup>27</sup> What manner of man is this, that even the winds and the sea obey him?

Luke viii. 22-25: but the latter assigns it to 'one of those days'. The three accounts differ too much for any theory of mutual dependence to be established. The suggestion respecting the boat is by Matthew and Luke traced to Jesus, but Mark says, 'the disciples take him as he was.'

**24. a great tempest**, or 'a great trembling': the others have 'storm.' The lake, surrounded by steep and lofty hills, was liable to sudden and fierce tempests.

**he was asleep**, Mark says, 'in the stern, asleep on the cushion.'

**25. Save, Lord.** Cf. Matt. xiv. 30. In Mark it is 'Teacher', in Luke, 'Master, Master.'

**26. O ye of little faith.** Cf. Matt. vi. 30, viii. 26, xiv. 31, xvi. 8; Luke xii. 28. Mark has, 'Have ye no faith?' Luke, 'Where is your faith?' All say that there was a 'calm,' but only Mark gives the words, 'Peace, be still.' In Matthew the disciples are rebuked before the storm is quieted; in Mark and Luke after.

**27. What manner of man is this?** This was one of the great acts which secured the faith of the disciples. It was an exhibition of power on their own familiar lake, where experience had so often shewed them their utter helplessness.

**the men who marvelled** were the disciples themselves, and not those who afterwards heard of the event (Weiss).

viii. 28-34. **The Gadarenes.** Two demoniacs healed. The demons lead the swine to destruction: the dismay of the people.

The account of the event at Gadara (Matt. viii. 28-34) is found in Mark v. 1-20; Luke viii. 26-39. In Matthew it precedes the case of the palsied man (ix. 2), and of the calling of the publican at Capernaum (ix. 9); but Mark v. 1 and Luke viii. 26 place these occurrences at an earlier stage. Such narratives attest the history, which was written in other times than ours, and justifies itself by the appropriation of conceptions belonging to its own

- 28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding

period. How the event may be explained is another question; but if we are to give any credit to the evangelical narrative at all, this act of healing, with its strange associations, cannot be ignored. We need not discuss the question, whether it was right in Jesus to destroy the property of others. He who possessed such power as this, must have absolute right over all things; but it may be noticed that except in this, and in the case of the barren fig tree, no element of destruction entered into the miracle-working of Jesus Christ.

28. Jesus had come to the eastern side of the lake—to the country of the Gadarenes: Mark v. 1<sup>1</sup>. Josephus (*B. J.* iv. 7. 8) mentions Gadara, the capital of Perea; but this was probably the city several miles south-east of the lake, the site of which is now known as Um Keir. The scene of the miracle must have been nearer the shore, for the man met Jesus as he came from the boat, Mark v. 2. It is not, therefore, Gerasa, which was in Gilead; nor Gadara proper, for this was too far away; but, as Luke says, 'over against Galilee'. If the district was under the supervision of the authorities at Gadara, it might be regarded as the country of the Gadarenes. Dr. Thomson (*Land and the Book*) identifies it with the ruins of Khersa, near which are slopes and rocks with tombs. Dr. Geo. Smith (*Geog.* p. 459) says that the lake is surrounded with ruins of the old cities. At Gadara he found tombs, and peasants had just dug up a stone marked *Legion XIV*; cf. Mark v. 9. Weiss holds that the readers of the gospel would know Gadara as a city of some repute, but not Gergasa. The confusion of the two inclines him to believe that the writer was not a Palestinian (*Introd. to the N. T.* ii. 286).

Matthew mentions two possessed, or 'demoniacs' (marg.), but the other evangelists only refer to one.<sup>1</sup> Holtzmann remarks that Mark i. 22 mentions another case, not referred to by Matthew, where similar things were said: e.g. 'What have I to do with thee?' Weiss tries to explain the discrepancy as an inference from the plurality of the demons. Others, since Augustine, have supposed that one demon was more violent and loquacious than the other, so that he alone is expressly mentioned by Mark and Luke. It has been observed also that Matthew mentions two

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<sup>1</sup> 'Gergasenes,' A. V. and Luke viii. 26, R. V. marg. Of the oldest MSS. the Western prefers 'Gerasenes,' the Alexandrian 'Gergasenes,' which is neutral (oldest) 'Gadarenes.'

fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

And he entered into a boat, and crossed over, and came into his own city. And behold, they brought to

blind men, xx. 30, where the other Synoptists have only one. Luke has most of the full account in Mark, but Matthew is content with the principal points.

29. *What have we to do with thee?* Mark i. 24 has 'we,' but Mark v. 7 'I'; Luke viii. 29.

*thou Son of God.* The others have 'Jesus'; but Mark i. 25, xi. 11, 'holy one of God'; also Luke iv. 34: but Luke vii. 28, 'Jesus, thou Son of the Most High God.'

*to torment us before the time.* On 'torment' cf. Luke xvi. 28; on 'the time,' Matt. xxv. 41. Matthew makes no reference to their name, 'Legion.'

31. *the herd of swine.* These animals, impure to the Jew (Deut. xiv. 8; Isa. lxx. 4), as also to Egyptians and Arabians, were eaten by the heathen. Matthew says they were 'afar off'; Mark and Luke, 'on the mountain.'

ix. 1-8. *Cure of palsy in Capernaum.* Charge of blasphemy from the scribes because sin is forgiven. The people rejoice at the miracle.

1. *And he entered into a boat* belongs to the previous narrative. Capernaum is called *his own city*.

2. Mark ii. 1-12 and Luke v. 17-26 extend the account of the

him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

palsied man to nearly as many words again. As in the account of the demons, viii. 28-34, and the daughter of Jairus, ix. 18-26, Matthew abbreviates the common narrative. In verse 8, Matthew refers to the 'multitudes'; Mark ii. 2, 'many were gathered together'; and Luke v. 17, that 'there were Pharisees and doctors of the law sitting by.' Here also the invalid is 'lying on a bed,' but there is no account of the removal of the roof. Otherwise the accounts are closely similar. All contain 'seeing their faith,' and 'thy sins are forgiven.' Perhaps the paralytic was young (see Son), and there is not much ground for the conjecture that this suffering resulted from personal sin; cf. John ix. 3. though the sequel points to the connexion between sin and transgression, Ps. ciii. 3.

**their faith** refers to the people, but implies that the man was eagerly consenting to what they did.

3. The objection that Jesus had spoken blasphemy, in presuming to pronounce the forgiveness of sins, was not expressed: Jesus knew their thoughts. To 'blaspheme' is to speak against God, or scornfully of sacred things: Matt. xxvi. 65; Mark iii. 29.

6. **thy bed**: a mat on which the man was stretched. The narrative becomes vivid, and the construction is changed: 'that ye may know . . . then saith he.' On the word 'authority' see Matt vii. 29, ix. 8, xxi. 23.

8. The people's surprise receives different expression here and in Mark ii. 12 and Luke v. 26.

And as Jesus passed by from thence, he saw a man, 9 called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.\*

And it came to pass, as he sat at meat in the house, 10 behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees 11 saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he 12 heard it, he said, They that are whole have no need of

ix. 9. *Matthew called.* The publican becomes a disciple.

9. a man, called Matthew, who has the name Levi, Mark ii. 14; Luke v. 27. The circumstances under which the call was given are identical in the three accounts: 'as Jesus passed by,' 'sitting at the place of toll,' with the miracle on the paralytic preceding, and the entertainment in the house afterwards. A singular obscurity rests over the personal history of most of the twelve, and the case of Matthew is no exception. He is not mentioned in the Acts (except in the list, i. 13) nor in the epistles, and no tradition of him has any authority. His name appears as Matthew (here, 'called'; Luke v. 27, 'by name Levi') in each list of the apostles, so that probably Levi was the Jewish, and Matthew the Christian, name for the same person<sup>1</sup>. On the lists of the apostles, Matthew stands seventh in Mark and Luke, eighth in Matthew and Acts. In Mark ii. 14 Levi is said to be the 'son of Alphæus.' This could scarcely have been the father of James (Matt. x. 3), or the two sons would have been a pair, like Andrew and Peter, John and James. Except in Acts i. 13 Matthew is associated with Thomas.

ix. 10-13. *Jesus eats with sinners.* The Pharisees, who complain, are instructed from Scripture.

10. the house. Mark, ii. 15 and Luke v. 29 shew that this was the abode of the publican.

12, 13. *They that are whole* appears in each account, but the

<sup>1</sup> The distinction of Levi from Matthew has been held by Grotius, Neander, Hilgenfeld, Reuss; by Clem. Alex. *Strom.* iv. 9. 73; and by Origen, *Cont. Cels.* i. 62. Resch (*Aussercan. Paralleltexte*) supposes that Nathanael, John i. 45, xxi. 2, and Matthew were identical, because each name = 'the gift of God.' Faustus the Manichean said that Matthew would not have reported about himself, 'he saw a man, called Matthew.'



13 a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with

quotation from Hos. vi. 6 (see again Matt. xii. 7) is only here. The prophet in his day taught Israel that God loved mercy more than sacrifice. The scribes, who pretended to know the Scriptures, ought to go and 'learn' what such sayings really taught. There were 'many publicans and sinners' who displayed more religious receptivity than any of these educated legalists. This was the first occasion on which Jesus had so publicly identified himself with the ostracized classes: henceforth he was marked by the dominant party as a foe to be dealt with. He yields them a sort of ironical concession by speaking of them as 'the righteous'; while his clients are 'sinners.' 'When the Pharisees saw it,' they instinctively detected that he had selected his associates. They were present not as guests, but as spectators, which custom allowed. In Capernaum Jesus might have made friends of some of the numerous persons in good social positions, who dwelt in a town so important. It was on the mercantile route between east and west, and especially between the territories of Herod and Philip. Matthew, who had held a lucrative post, now 'left all' to follow Jesus. His astonished neighbours by their gaze of amazement expressed their pity for his hallucination. The words 'to repentance,' A. V., are in Luke v. 32. Clem. Ep. ii. (end of second century) has the remark, 'Another Scripture saith, I came not to call the righteous.'

ix. 14-17. *The disciples' question about fasting.* They are taught that forms may vary with time and circumstances. Parabolical reference to cloth and wine-skins.

14. *Why do we and the Pharisees fast oft?* It appears that the disciples did not observe the Jewish fasts—partly, because of the reason given vi. 16; partly, because they were like guests at a bridal party, who must be cheerful. John iii. 29 represents Jesus as a bridegroom, and the Baptist as his friend. The bridegroom's departure is hinted at for the first time.

15. In verse 15 'mourn' and 'fast' correspond; Mark and Luke have 'fast' only. 'Shall he taken away' is in the original a word only here and Mark ii. 20, Luke v. 35. All followed a Greek source. The 'sons of the bride-chamber' were the

them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her,

youths who conducted the bride to the house of the bridegroom.

**16. undressed cloth:** 'new,' A. V. and in Luke. Perhaps this is a farther use of the imagery of a marriage, at which new robes were prepared, or old ones renovated, and wine was put into bottles. The new cloth contracted after being moistened and dried, and 'a worse rent' was made.

**17. wine-skins,** and not 'bottles,' are yet used in the East. The old skins, corrupted by use, broke up under the fermentation of the 'new wine.' The old order was changing, and the new ideas of the kingdom must develop forms suited to their own nature. To those who wrote at a later time the change would be very manifest.

ix. 18-26. *The healing of the daughter of Jairus and of a diseased woman.*

**18.** The accounts of the two miracles narrated here, verses 18-26, are also similarly interwoven in Mark v. 21-43 and Luke viii. 40-56; which suggests that they were so in the primary source. Mark's account has 155 words, Luke's 123, and Matthew's 100. All that Matthew reports is in Mark; but he omits the name 'Jairus'; also the names of the disciples allowed to be present; the words 'Damsel, arise,' and the injunction not to make the miracle known. Mark and Luke most nearly agree.

**While he spake these things.** Matthew still thinks of Jesus as 'in the house'; but Mark v. 21 and Luke viii. 40 describe him as near the sea and a crowd around him.

**a ruler:** one who presided over the elders in the synagogue; sometimes there was more than one: Acts xiii. 15. The primitive bishop probably had a similar office.

**My daughter is even now dead.** The original has a past

19 and she shall live. And Jesus arose, and followed him,  
 20 and *so did* his disciples. And behold, a woman, who  
 had an issue of blood twelve years, came behind him,  
 21 and touched the border of his garment: for she said  
 within herself, If I do but touch his garment, I shall be  
 22 made whole. But Jesus turning and seeing her said,  
 — Daughter, be of good cheer; thy faith hath made thee  
 whole. And the woman was made whole from that  
 23 hour. And when Jesus came into the ruler's house,  
 and saw the flute-players; and the crowd making a  
 24 tumult, he said, Give place: for the damsel is not dead,  
 25 but sleepeth. And they laughed him to scorn. But  
 when the crowd was put forth, he entered in, and took

tense = 'died.' Some think that was only the father's pessimistic view of the case, because Mark says, 'at the point of death'; and Luke, 'lay a dying.' Mark also reports a later message: 'the child is dead.' Afterwards Jesus said, verse 24, 'the damsel is not dead, but sleepeth.'

20. The progress of Jesus is delayed by another application for healing power. Mark gives the details, which are abridged by Matthew. The cases are intended to illustrate the power of faith.

21. If I do but touch his garment: hence the response (verse 22), be of good cheer (cf. John xvi. 33; Acts xxiii 11, Jesus to Paul), and thy faith hath made thee whole? *hath saved thee,* the latter a rhythmical saying, found Mark v. 34, x 52; Luke vii. 50, viii. 48, xvii. 19, xviii. 42. Her modest desire not to draw attention to herself, and not to bring defilement on the teacher, had made her come 'behind him.' She thought to touch 'the border'—the *craspedon* ordered by Num. xv. 38, to remind the wearer of the commandments—would be sufficient; but her faith, not the tassel, wrought the cure.

23, 24. Matthew alone speaks of the flute-players, though all speak of the lamentation which required them and the wailing women. The moribund condition of the girl had existed for some time: all thought she was dead, and laughed him to scorn when he suggested another view.

25. when the crowd was put forth. He was already in the ruler's house (23), and this further entering in is explained in Mark v. 40, 'goeth in where the child was.'

her by the hand; and the damsel arose. And the fame 26 hereof went forth into all that land.

And as Jesus passed by from thence, two blind men 27 followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the 28 house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, 29 saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged 30 them, saying, See that no man know it. But they went 31 forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to 32 him a dumb man possessed with a devil. And when 33

26. Matthew reports what is probable, that 'the fame hereof went forth into all that land,' but not (as Mark and Luke) that Jesus forbade them to mention it. Weiss Meyer infers from the phrase 'all that land' that the writer was not a Palestinean (cf. verse 31).

ix. 27-31. *Cure of the blind.* How the blind called on Jesus, and were relieved. Secrecy charged upon them in vain.

27. *two blind men.* This case is only reported by Matthew. That found in Matt. xx. 30, q. v., occurred at Jericho, this at Capernaum. Holtzmann and others regard the records as doublets of the same event. The cry, 'thou son of David,' is the same—at this early period not very likely—and in both cases the cure was by touch. Here Jesus says, 'Believe ye that I am able to do this?' and in xx. 32, 'What wilt thou that I should do unto you?' Still Weiss thinks it incredible that the accounts should refer to the same case.

*thou son of David.* Three narratives concerning blind men include this title: Matt. ix. 27, xii. 23, xx. 30. If now given for the first time there would be a reason for the charge to be silent which followed.

30. *strictly charged them:* marg. 'sternly.' The word is also found in Mark i. 43, xiv. 5 'murmured'; John xi. 33 'groaned.' In each case strong feeling is indicated.

ix. 32-34. *A dumb demoniac.* The libel of the Pharisees, repeated elsewhere.

32. *a dumb man.* This was no doubt the case referred to in

the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in  
34 Israel. But the Pharisees said, By the prince of the devils casteth he out devils.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel — of the kingdom, and healing all manner of disease and  
36 all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a  
37 shepherd. Then saith he unto his disciples, The harvest  
38 truly is plenteous, but the labourers are few. Pray ye

Matt. xii. 22; Luke xi. 14. The dumb demon, the astonishment of the people, and the reference to Beelzebub all tend to shew the identity. Mark iii. 22 does not seem to refer to this case: what is said there about the ascription of the miracles to Beelzebub has its parallel in Matt. xii.

ix. 35—x. 1. *The Teacher and Healer.* His compassion for the people: the disciples to pray for more labourers. They receive authority to heal.

35. *And Jesus went about.* This verse repeats iv. 23. and closes the second great section of the first gospel.

36. The new section reveals the extent of the labours of the great Teacher, and the need for a larger agency. He had gone into many cities, entered into synagogues, and everywhere he found a thirst for knowledge, but a lack of the gift of interpretation among the teachers. The people were *as sheep not having a shepherd*. Under a foreign rule, the prey of governors and tax-farmers, the heads of the community hopelessly divided by sectarian animosity, the masses were *distressed and scattered*, like a flock neglected by its pastors, or driven by hirelings. Jesus *was moved with compassion for them*, he mourned over their prospective as well as over their present condition.

37. *The harvest truly is plenteous.* Luke x. 2 associates this saying with the mission of the Seventy. In his progress through the country Jesus discovered the greatness of the work, on account of which he now appeals to his disciples.

38. *Pray ye.* He sees 'the fields white already unto the harvest' (John iv. 35), 'the labourers few': John the Baptist and himself.

therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his 10 twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: 2  
The first, Simon, who is called Peter, and Andrew his

**the Lord of the harvest must send forth labourers, cf.** Mark i. 12, 'driveth him.' 'Pray ye . . . that he send,' Luke x. 2; the same construction occurs in Acts viii. 24.

x. 2-42. *The twelve apostles.* Their names, 2-5; their sphere restricted; their commission to preach and heal; their slender equipment; their 'peace' to be upon the receptive, 6-15; their suffering under persecution, 16-23; their true fear and confidence, 24-33; the great conflict which the new faith should initiate, 34-39; the blessing on those who give a cup of water to a disciple.

2. Matthew does not mention the separation and designation of the Twelve as does Mark iii. 13, yet he assumes it. Mark places the event after the miracle of the withered hand, cf. Matt. xii. 9.

In the N. T. there are four catalogues of the Twelve: Matt. x. 2-4; Mark iii. 16-19; Luke vi. 14-16; Acts i. 13. They all appear to speak of the same persons (one or two points being doubtful); Simon Peter always stands at the head of the first division of four; Philip of the second; James of the third, Judas being always last. The order in Matthew agrees best with that of Luke; that of Mark with Acts.

**the names of the twelve apostles.** Those whom Matthew elsewhere calls 'disciples' he now calls 'apostles', Mark describes them as 'the twelve'; Luke those 'whom also he named apostles.' This word is here, as in the N. T. generally, to be taken in its *etymological meaning* = *messengers*; cf. John xiii. 16, 'one that is sent' (marg. 'an apostle'); Rom. x. 15, 'except they be sent.' The number is supposed to have reference to that of the tribes of Israel: Matt. xix. 28; Rev. xxi. 12-14. Others besides the Twelve were afterwards called apostles, as Matthias, Paul, James, Barnabas; cf. Rom. xvi. 7.

**The first, Simon.** Matthew alone mentions Peter as the 'first'; John i. 40 represents Andrew and John as the first to be called. Indications of the prominence of Peter are found in Matt. xvi. 16; Acts i. 15, ii. 14; but 'dominion' was forbidden to any, Matt. xx. 25; and in time James, not Peter, became the head of the local church in Jerusalem. Matthew does not say when the name 'Peter' was given to Simon: Luke vi. 14. 'Peter' is the

- brother; James the son of Zebedee, and John his brother;  
 3 Philip, and Bartholomew; Thomas, and Matthew the  
 publican; James the son of Alphæus, and Thaddæus;  
 4 Simon the Cananæan, and Judas Iscariot, who also

Greek for the Aramaic 'Cephas,' found in John i. 42; 1 Cor. i. 12; Gal. ii. 9. The 'Grecians,' John xii. 22, came to Andrew and Philip, who had Greek names.

James the son of Zebedee is not mentioned in the fourth gospel. His name here precedes that of John as probably the elder. Their mother Salome being sister of the Virgin Mary, they were cousins of Jesus.

3. The second James, the son of Alphæus, may have been the brother of Matthew. There was a third 'James,' called 'the brother of the Lord,' who was not of the Twelve, who did not at first believe that Jesus was the Messiah, but was convinced by the resurrection, 1 Cor. xv. 7. If 'Alphæus' was the same as 'Clopas,' John xix. 25, this third James could be identified with the second<sup>1</sup>. Philip and Bartholomew are connected, John i. 45, xxi. 2; the latter as Nathanael. Thomas is not again referred to by Matthew, but more frequently in John (xi. 16, xiv. 5, xx. 24). He is associated in all the lists with Matthew. In John xi. 16 he is called 'a twin' (Greek, *Didymus*), and some have supposed that Matthew was his twin brother.

and Thaddæus, A. V. had 'and Lebbaeus, whose surname was Thaddæus.' Tischendorf had some good authorities on his side for this reading, but Westcott and Hort (*N. T.* ii. App. p. 11) say that it is due to an early attempt to bring Levi (Luke v. 27) within the twelve. Instead of Thaddæus, Luke vi. 15 and Acts i. 13 (also Sin. Syr. in Matthew) fill up the number with the name 'Judas of James,' who was not a brother of Jesus, Matt. vi. 3, and is distinguished from Iscariot, John xii. 22.

4. Simon the Cananæan, marg. 'Zealot,' A. V. 'the Canaanite.' 'Zealot' is the translation of an Aramaic word which was like 'Canaanite.' The Canaanites were a political sect who followed Judas the Gaulonite in his opposition to the Roman domination. The last apostle came from Kerioth in Judah, Joshua xv. 25, and was the only apostle selected from a place beyond Galilee<sup>2</sup>.

<sup>1</sup> On the vexed question of 'The Brethren of the Lord,' see Dr. Mayor's article in Hastings' *Dict. of the Bible*, i. 320; and Bishop Lightfoot's essay in *Galatians*.

<sup>2</sup> In relation to Judas the Synoptists present a specimen of similarity with variation. Matt., 'And Judas the Iscariot he also betrayed him'; Mark iii. 19, 'And Judas Iscariot who also betrayed him'; Luke vi. 16, 'And Judas Iscariot who became a betrayer.'

betrayed him. These twelve Jesus sent forth, and charged them, saying,

"Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give." Get you no gold, nor silver, nor brass in your purses; no wallet for *your* 10

5. The sphere of operation for the Twelve was confined to the land and people of Israel. Mark and Luke do not notice the restriction, and Acts i. 8 shows that the gospel afterwards was to be taken to Samaria, now excluded, and to 'the ends of the land.' The gospel was not preached freely to the Gentiles until the mission of Paul and Barnabas, Acts xiii. 1. The Samaritans were supposed to have been descended from the heathen colonists introduced to populate desolated Israel, 2 Kings xvii. 24. They accepted the Pentateuch as their sacred authority, but not the prophetic writings. The cleft in politics and religion between the two nations was deep and wide: John iv. 9; Luke xvii. 18. Matthew says nothing of the visit of Jesus to Samaria, Luke ix. 52; John iv. 4, 'must needs go through Samaria': though he gives the signs of an extended gospel in viii. 11, xxi. 43, xxviii. 19. It may be noted that this direction to avoid the Gentiles was given to the Twelve: cf. Gal. ii. 9, 'they unto the circumcision.'

6. the lost sheep of the house of Israel. The moral and social condition of the nation was so painful as to require this concentration of effort. Jesus circumscribed his own labours to them: xv. 24.

8. Heal the sick: Luke ix. 2. Matthew gives the fullest account of this instruction, and alone has *freely ye received, freely give*. Some MSS. omit *raise the dead*. There is no record of any such achievement, and it is supposed, xvii. 20, that the apostles were unequal to the highest kind of miracle.

9. Get you no gold. The coinage of Herod was chiefly in brass or copper. Gold and silver were of Greek or Roman mintage, and scarce, Acts iii. 6. It was sometimes obtained from 'strangers,' Matt. xvii. 26. Money was usually carried in a folded belt, in 'purses.'

10. wallet, or A. V. 'scrip' (obsolete: *Shakespeare*), a bag drawn together like a purse: cf. John xii. 6.



journey, neither two coats, nor shoes, nor staff: for  
 11 the labourer is worthy of his food. And into whatso-  
 ever city or village ye shall enter, search out who in it  
 12 is worthy; and there abide till ye go forth. And as  
 13 ye enter into the house, salute it. And if the house  
 be worthy, let your peace come upon it: but if it be  
 14 not worthy, let your peace return to you. And whoso-  
 ever shall not receive you, nor hear your words, as ye  
 go forth out of that house or that city, shake off the dust  
 15 of your feet. Verily I say unto you, It shall be more  
 tolerable for the land of Sodom and Gomorrah in the  
 day of judgement, than for that city.

**neither two coats**, i. e. one over another.

**nor shoes**: Luke omits; but Mark permits 'sandals,' which even the most sordid wore. No *staves*, yet Mark and Luke allow 'a staff.' Here, the accounts are independent though related.  
**the labourer**. The reward is sure to the faithful toiler: Matt. vi. 33. Paul, who seldom quotes gospel language, seems to refer to this saying in 1 Cor. ix. 14.

11. The prophet or evangelist, on entering a city, must search out, be at some pains to ascertain, who was likely to shew sympathy for the new cause. At first their work was to be chiefly in houses.

12. The eastern 'salaam' still preserves the ancient salutation, *Peace*: Luke x. 5. If no receptivity were displayed they would not remain: their good wishes would be as if not spoken. The Greek words for 'salute' and 'peace' do not shew the original similarity.

13. There would be no blessing on the unfriendly house, but on the speaker.

14. **shake off the dust of your feet**: a symbolic act (Acts xiii. 51) expressing entire separation between parties. The Jews regarded Gentile dust as a defilement.\* The construction of the verse is awkward but the meaning evident.

15. **It shall be more tolerable**. The statement reappears in Matt. xi. 22, 24, and in the address to the Seventy, Luke x. 12. Meyer notices that the resurrection of the wicked is assumed in such passages. The **day of judgement** is frequently referred to in the N. T., as Matt. xii. 36; Acts xvii. 31. 'More tolerable' is a rare word, but is found also in Luke. Sir J. C. Hawkins (*Hor. Synop.* p. 68) concludes that it belonged to the *Logia*.

Behold, I send you forth as sheep in the midst of 16 wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you 17 up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be 18 brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not 19 anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is 20 not ye that speak, but the Spirit of your Father that

**16. I send you forth as sheep.** Luke x. 3, 'as lambs.' There is an emphasis on the pronoun 'I.' They would often be surrounded by foes—in the midst of wolves—and should be wise as serpents, which were supposed to be very sagacious: Gen. iii. 1; Ps. lviii. 4. Yet, even against their bitterest foes, they should cherish no malignity, but be harmless as doves (marg. 'simple'); Hos. vii. 11. Some have rendered the adjective 'offenceless': 'without horn or tooth, nail or spike' (Bengel), the weapons which nature has provided for animal defence.

**17. beware of men.** This prediction of their fate recurs in Matt. xxiv. 9; Mark xiii. 9; Luke xxi. 12; but they were scarcely threatened during their Master's life. Their turn to stand before the Sanhedrin (v. 22) would come; also to be scourged in synagogues, Acts xxii. 19; 2 Cor. xi. 24.

**before governors and kings.** The 'governors' were the Roman Proconsuls, or Procurators, like Pilate and Felix, before whom many Christians had to bear testimony: Matt. viii. 4, xxiv. 14; Phil. i. 13.

**18. A. V. in 'for a testimony against them' was misleading: the testimony was to them.**

**19. when they deliver you up:** perhaps, as in their Master's case, through some betrayer, Mark xiii. 11; Luke xii. 11. Peter and John had to appear before the 'council,' Acts iv. 13; also Stephen, Acts vi. 12.

**20. They who had received a gift of the Spirit were prophets,** Eph. iv. 11. The Montanists of the second century claimed that such inspiration belonged to all believers: 1 Cor. xii. 7. The promise was especially for times of peril and anxiety.

**the Spirit of your Father:** of one near and tender to those who seem to be forsaken; in Mark and Luke, 'the Holy Spirit.'

- 21 speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to  
 22 death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall  
 23 be saved. But when they persecute you in this city,  
 — flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.
- 24 A disciple is not above his master, nor a servant above

21. This verse points out the sad effect of religious strife. As it proceeds natural affection is estranged, and 'a man's foes shall be they of his own household.'

children shall rise up against parents: an extreme perversion of natural feeling.

22. The disciples were to drink this cup of bitterness to the dregs, for they should be hated of all men. Through their religious narrowness the Jews, Tacitus says, became *generis odium humani*. The Name would become a sufficient pretext for the utmost cruelty: 1 Pet. iv. 16. 'The contest is over the Name' (Tertullian). The sentence 'Ye shall be hated of all men for my name's sake' is found in Matt. x. 22, xxiv. 9; Mark xiii. 13; Luke xxi. 17.

he that endureth to the end: Mark xiii. 13; as Matt. xxiv. 9, 13 and Jas. i. 12 shew that this refers to the final judgement.

23. Ye shall not have gone through. This cannot mean that they should not have exhausted the places of refuge (Weiss), but that they should not have completed their evangelistic tour through Israel, before 'the Son of man' should have come. The statement is only in Matthew, but is probably original. In the apostolical circles it was believed that the Lord was 'at hand': Matt. xxiv. 34; Heb. ix. 28. At first the apostles might think that the gospel would be confined to Israel until the Messiah came. Some have explained the coming of the Son of man by the descent of the Spirit at Pentecost, others by the destruction of the city. A more recent interpretation (Luteroth, Bruce) is, 'until the gospel of humanity is preached.' This overlooks the fact that the term must have had some meaning for the first disciples.

24. The R. V. has properly 'a disciple,' 'a servant,' in this verse. This dreadful prospect of humiliation, loss, and persecution would alarm those who looked on Jesus as the 'Son of

his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household! Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two

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David, about to restore his father's kingdom. Already the foes of Jesus were angry and called him 'Beelzebub.' This was the name of the god of flies, worshipped in Ekron (2 Kings ii. 1, 16), where he had an oracle. Pharasaic ingenuity connected this name with that of the prince of devils: Matt. ix. 34, xii. 24-27; Mark iii. 22; Luke xi. 15. Another interpretation made him 'lord of dung'; but another more probable, 'lord of the house'. Zahn assumes that this is the correct meaning in this place, but that Greek readers would fail to perceive the allusion which would be clear to readers of Aramaic. Epiphanius says that the Ebionites used the saying, *It is enough for the disciple to be as his master in favour of circumcision.* This shews that the saying was in their gospel.

26. *there is nothing covered.* Mark iv. 22 connects this utterance with the light which could not be hidden; Luke xii. 2 with the underhanded proceedings of the Pharisees. The innocence of the servants of righteousness, long obscured (Luke, 'hath been hidden'), should receive its final demonstration.

28. The persecutor can only injure property and bodily comfort; the judgement threatens real evil. God (not Satan, as Olshausen, Stier, Bruce) can cast into Gehenna: Matt. v. 29; Jas. iv. 12; Clem. Rom. ii. 4. The doctrine, quietly spoken in the catechetical school, must be proclaimed from the domes—the tops of the houses—whence public announcements were made.

29. God cares for all—small and great. If there is a Providence

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<sup>1</sup> 'Beelzebub' was read in A. V. and R. V., but the latter in the margin has the better form, 'Beelzeboul.' Westcott and Hort (and Weiss) prefer the form 'Beezebul,' but this gives no interpretation, though found in the oldest MSS. The expression 'master of the house,' verse 24, shews that 'Baal' was part of the word.

sparrows sold for a farthing? and not one of them shall  
 30 fall on the ground without your Father: but the very  
 31 hairs of your head are all numbered. Fear not therefore;  
 32 ye are of more value than many sparrows. Every one  
 therefore who shall confess me before men, him will  
 I also confess before my Father which is in heaven.  
 33 But whosoever shall deny me before men, him will I  
 also deny before my Father which is in heaven.  
 34 Think not that I came to send peace on the earth:  
 35 I came not to send peace, but a sword. For I came to  
 set a man at variance against his father, and the daughter  
 against her mother, and the daughter in law against her  
 36 mother in law: and a man's foes *shall be* they of his own  
 37 household. He that loveth father or mother more than  
 me is not worthy of me; and he that loveth son or

at all it must be a perfect system. It is immanent, and in this sense views 'with equal eye a hero perish or a sparrow fall'; but it is also transcendent, for not a sparrow falleth 'without your Father.'

30. the very hairs of your head are all numbered: 7 part of the body which may be lost without our knowledge: 1 Sam. xiv. 45; Luke xxi. 18; Acts xxvii. 34. In Syriac the word for 'hairs,' *mene*, resembles 'numbered,' *mana*.

31. ye are of more value than many sparrows. Verse 27, says that two were sold for a farthing, i.e. for an *assaron*, which was one-tenth of a drachma: cf. Luke xii. 6.

32. Every one therefore who shall confess me: R. V. marg. 'in me' is an Aramaic form of expression. Luke xii. 8 has, instead of 'before my Father,' 'before the angels of God.' Matt. xvii. 27; Luke ix. 26 combine the two phrases.

The antagonisms which the new ideas should excite are explained yet further.

34. Think not that I came to send peace: Luke xii. 49, 'fire.' The result of his mission appears as the object: 'I came to send ... a sword'; not 'on earth,' R. V., but 'on the earth,' or 'land of Israel.'

35. to set a man at variance: the word only here: cf. Mic. vii. 6; Ps. xli. 9; John xiii. 18. The marg. 'cast' gives a Hebraistic tinge to the expression.

daughter more than me is not worthy of me. And he<sup>38</sup> that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; <sup>39</sup> and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that <sup>40</sup> receiveth me receiveth him that sent me. He that <sup>41</sup> receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall <sup>42</sup> receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

**38. he that doth not take his cross.** This is the first reference to the instrument by which Jesus should die: cf. Matt. xvi. 24; Mark viii. 34; Luke ix. 23. The reference at this early period to a matter which would be far from the disciples' thought is very singular. It was only towards the end of his career that Jesus began to tell his disciples that he should be given over to the Gentiles to be crucified. Meyer thinks it may be proleptic: as Matthew collects sayings without much regard to chronological relations, this may be. Dr. Cheyne (*Encycl. Bibl.* i. 961) suggests that it was some saying of Jesus modified by a later generation. There is no evidence that it was a proverbial saying, though criminals bore their own cross; John xix. 17: Cicero, *de Divin.* i. 26: *furcam ferens ductus est*.

**39. He that findeth his life:** or 'found' it, marg. referring to the future judgement: cf. Matt. xvi. 23.

**40. He that receiveth you receiveth me** comes in connexion with the feet-washing, John xii. 20.

**41. In the name of a prophet.** Every disciple might be a prophet, Eph. ii. 20, iv. 11, and for such this discourse was intended. Euthym. Zigabenus remarks: 'In saying this, he opened the houses of believers to the disciples.' *Didache*, xi. 4, 'Let every one that cometh in the name of the Lord be received.'

**42. these little ones.** The reference to children shews that the true connexion is to be found in Matt. xviii. 6.

A cup of cold water in a dry season would be the most valuable of gifts.

11. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the  
3 Christ, he sent by his disciples, and said unto him, Art  
4 thou he that cometh, or look we for another? And

xi. 1. A formula of transition to another section of the gospel:  
see vii. 28.

3. This verse concludes the preceding narrative. Mark vi. 12-13;  
35 Luke ix. 6, refer to the departure of the disciples on their mission, while Jesus continues his own work in their cities, i.e. in Galilee.

xi. 2-19. *John's message of inquiry.* The reply, 4-6. A discourse upon the personal and official greatness of the Baptist, 7-19.

2. The story of John's embassy is not in Mark, but is in Luke vii. 18-23.

heard in the prison, his arrest having been already mentioned, iv. 12.

the works of the Christ, everywhere spoken of, had reached his solitary dungeon.

He sent the message by his disciples, the A. V. had 'two': cf. John i. 35.

3. Art thou he that cometh? 'The coming one' was a common description of the Messiah: Rev. i. 4-7; cf. Ps. cxviii. 26.

4. tell John the things. The miracles alluded to recall prophecy, as Isa. xxxv. 5, lxi. 1.

5. the poor have good tidings: cf. Matt. v. 3, ix. 36; Heb. iv.

2. Some would translate, 'the poor preach.' Luke vii. 21 implies that some were healed there and then, and the miracle at Nain comes in just before. Why did John send this message? The older authorities (with Bengel, Stier, &c.) said that John's disciples were in doubt, especially about their present duty of transferring their allegiance to Jesus. On their account John might wish for a more decided manifestation of his authority. Another view is that John, never quite certain that Jesus was the Messiah, was beginning to believe (Keim, Weizsäcker, Holtzmann). But Matt. iii. 11 and other accounts of John's early witness to Jesus cannot be so disposed of. The more probable view is that John, dejected by his imprisonment, needed encouragement. He had expected one who should suppress such tyrants as Herod, and bring the fire of judgement on sinners. The report of Jesus was of healing and mercy only, but John is reminded that the prophetic word is being confirmed.

Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the <sup>5</sup> blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion <sup>6</sup> of stumbling in me. And as these went their way, <sup>7</sup> Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed <sup>35</sup> shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But wherefore went <sup>36</sup> ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is <sup>10</sup> written,

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of <sup>11</sup> women there hath not arisen a greater than John the

7. In verses 7-10 Jesus explains more fully what John's mission and character were (not in Mark, but verbally in Luke). John had seemed to waver, but was he a reed shaken with the wind? Those who had heard him on the Jordan did not think so. Was he now subdued by hardship? He who was content with a leathern girdle would not care for 'soft raiment,' or 'to live delicately,' so that the compulsory self-denial of a prison had not exhausted him.

9, 10. The people believed him to be 'a prophet,' such as was expected: Matt. xiv. 5; John i. 25. But Jesus sees in him more than a prophet, i.e. the messenger or 'angel of the Lord': Mal. iii. 1; Mark. i. 2; Luke vii. 27; John i. 6; cf. Matt. xvii. 10.

thy way before thee. The O. T. has 'before me,' but the second person appears in each Synoptic Gospel. This proves that the change was in the source. Weiss suggests that the word in the LXX for 'prepare' is 'look upon,' and this misled the Aramaic author; but when the writer went back to the Hebrew, why did he not accept the first person of the original?

11. there hath not arisen a greater. He who recognized



Baptist: yet he that is but little in the kingdom of  
 12 heaven is greater than he. And from the days of John  
 the Baptist until now the kingdom of heaven suffereth  
 13 violence, and men of violence take it by force. For all  
 14 the prophets and the law prophesied until John. And  
 .. if ye are willing to receive it, this is Elijah, which is to

31 the approach of the kingdom when it was not perceived by others  
 must have his place among the Alpine summits of human dignity.  
 35 Yet they that are born of women are inferior to them that are  
 born of the Spirit. 'The smallest of the truly great is greater than  
 the greatest of the little' (Maldonatus).

12. And from the days of John the Baptist. This parabolical  
 saying (verses 12-15, omitted by Mark) is placed by Luke xvi. 16  
 in an address to the Pharisees. Matthew collects in this place  
 the saying relating to John.

the kingdom of heaven suffereth violence. This saying  
 has been much discussed. i. Does it mean that the enemies of  
 the kingdom violently oppose it? Luke's reference to those who  
 are entering forbids that view. ii. Were John and Jesus the  
 violent ones (Lange); or does the kingdom come by force  
 (Bengel)? Again, the negative seems to be required by Luke: 'every man entereth violently.' The publicans and sinners long  
 shut out now rushed in. The old has past, and the new era is  
 come. The doors have but just been opened, but the claimants  
 are violent to enter. Dr. Resch (*Paralleltexte*, iii; *Die Logia*  
*Jesu*, p. 123) supposes that the original word was the Heb. for  
 'break through.' This word is found in 2 Chron. xxxi. 5 for  
 'spreading abroad,' and the Syriac Matt. i. 19 has a corresponding  
 word, while Luke xvi. 16 has 'the gospel is preached.' Prof.  
 Marshall (*Critical Review*, Jan. 1896) thinks that the difficulty is  
 best explained from the Aramaic, and that we should read:

'The kingdom of God is violently broken into,

The law-breakers seize it by force.

This gives a good interpretation. The Pharisees are admonished  
 that the old restrictions are broken down, and the outcasts have  
 come into their inheritance: cf. Irenaeus, iv. 37, 7; Clem. Alex.  
*Strom.* v. 3.

13. all the prophets and the law (Luke omits). The author,  
 like St. Paul, 1 Cor. xiv. 1, thinks highly of the prophetic  
 office.

14. this is Elijah. Mal. iv. 5; Matt. xvii. 12; John i. 21  
 seems to contradict, but Luke i. 17 explains: 'in the spirit and  
 power of Elijah.'

come. He that hath ears to hear, let him hear. But, <sup>15, 16</sup> whereunto shall I liken this generation? It is like unto children sitting in the market-places, which call unto their fellows, and say, We piped unto you, and ye did not <sup>17</sup> dance; we wailed, and ye did not mourn. For John <sup>18</sup> came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, <sup>19</sup> and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom <sup>35</sup> is justified by her works. • •

Then began he to upbraid the cities wherein most of <sup>1</sup> his mighty works were done, because they repented not. <sup>16</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! <sup>21</sup>

**16. It is like unto children.** The Jewish authorities did not approve either of John or of Jesus.

**this generation** is in Luke 'Pharisees and lawyers,' Jesus compares them to children in the market-places playing at mock marriages and funerals, who call to 'their fellows' (Luke: 'one to another'). Perhaps some incident of the kind had just happened. The Jews complained of John because he did not dance with the frivolous; of Jesus because he did not lament with the pessimistic. Jesus was not an ascetic Essene, for he ate and drank with his friends; John was too rigorous in his abstemiousness.

**19. wisdom is justified by her works.** The change (R. V.) from 'children' to 'works' is made partly on the principle that a divergent reading (cf. Luke vii. 35) has its own claim. Weiss's conjecture that Matthew changed the words because 'children' was difficult of interpretation is not supported. Resch says that we should read 'shall be justified,' because the original, minus vowel points, might so mean. This is possible, but the Greek text as a gnomic aorist has a good meaning: 'is usually justified.' On 'Wisdom' see Prov. viii. ix. The 'children of wisdom' would be the publicans and sinners, or the true disciples; not Jesus and the Apostles (Jerome); nor, in irony, the Jews.

**xi. 20-24. Reproof of Chorazin and Capernaum for their unbelief.**

Luke x. 12-16 connects these 'woes' (Matt. xi. 20-24) with the mission of the Seventy. Two places seem to have had the name 'Bethsaida' = 'House of the fisher.' One was Bethsaida-Julias, north-east of the lake, near the desert place where the people

for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented  
 22 long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in  
 23 the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go  
 down unto Hades: for if the mighty works had been  
 done in Sodom which were done in thee, it would have  
 24 remained until this day. Howbeit I say unto you, that  
 25 it shall be more tolerable for the land of Sodom in the  
 day of judgement, than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst  
 hide these things from the wise and understanding, and  
 26 didst reveal them unto babes: yea, Father, for so it

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were fed, Luke ix. 10; Mark vi. 32. The other was the birthplace of Andrew and Peter, north-west of the lake, Matt. vi. 45; John vi. 17. There is no record of miracles in that place, but the people had seen the works of Jesus elsewhere: Matt. xiv. 13. Chorazin (here and Luke x. 13 only) was near to Bethsaida. Through their blindness to a great spiritual opportunity these places incurred a worse fate than Tyre and Sidon, of the sinfulness of which the prophets had often spoken: e.g. Isa. xxiii; Ezek. xxviii. Like Nineveh (Jonah iii 5), these places would have put on 'sackcloth and ashes' if they had heard John and Jesus.

23. And thou, Capernaum, shalt thou be exalted? like Babylon, Isa. xiv. 13. Luke has 'be brought down' for 'go down unto Hades,' a difference perhaps in two Aramaic verbal forms. The readings vary: 'being exalted,' 'art exalted,' 'shalt thou be exalted!'

xi. 25-30. *Jesus thanks God. His message is revealed to the simple*—to those who know the Father through the Son; they are invited to come to him.

25. Luke x. 21 connects this saying also with the return of the Seventy. I thank thee: marg. 'praise' (Rom. xiv. 11, 'confess'). 'hast hid,' A. V.; didst hide, R. V. The obscuration happened then, but it may not permanently remain on the same class.

For 'prudent,' A. V., the R. V. has understanding, as Acts xiii. 7. The change of tenses should be noticed.

was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. 335

At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hundred, and began to pluck ears of corn, and to eat. But the 136

26. it was well-pleasing, as Phil. ii. 13; cf. 1 Cor. i. 21.

27. All things have been delivered: cf. Matt. xxviii. 18. 'No one knoweth who the Son is, save the Father' is in Luke x. 22 an oral or scriptural variation.

knoweth, i. e. knows well, or accurately. The revelation of the 'Son' to Peter came from the 'Father,' Matt. xvi. 17: so to Paul, Gal. i. 15; cf. 1 John v. 1. An early reading on this passage (see Justin Martyr, *Apol.* lxiii.; Clem. *Hom.* xvii. 4; Tertull. *Adv. Prax.* xxvi) inverts the order of the clauses in this verse.

28. Come unto me. This wonderful saying is only found in Matthew.

29. on meek and lowly cf. 2 Cor. x. 1, 'the meekness and gentleness of Christ.'

30. my burden is light. Matt. xxiii. 4 speaks of the 'heavy burdens' imposed by the authorities of legalism. In the O. T., language analogous to that in the text is found in Isa. xiv. 3, xxviii. 12; Jer. vi. 16, xxxi. 25: but the most remarkable resemblances are found in the Apocrypha. *Wisd. of Sir.* vi. 25, 26: 'Put thy shoulder under her,' 'Come unto her with all thy soul'; (*11. 26, 27*) 'Put thy neck under the yoke. I laboured but a little, and found for myself much rest.'

xii. 1-8. Controversy on the sabbath. The cornfields. How David and the priests profaned the sabbath.

1. 'At that season.' Luke: 'on a sabbath.' Mark ii. 23-26 and Luke vi. 1-5 coincide so fully with Matt. verses 1-8 that there can be no doubt that they proceed from one source. The verb 'to pluck' (Matt.), 'plucking' (Mark), 'plucked' (Luke), shews 'the maximum of identity and variation.'

2. The Pharisees complained as soon as the disciples began to

Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

**pluck ears of corn.** The law (Deut. xxii. 25) allowed wayfarers to take the corn into their hands, but a Pharisaic prohibition condemned the rubbing.

**3. Have ye not read what David did?** which was probably on the sabbath, 1 Sam. xxi. 1-7. It was Ahimelech who gave five loaves of the shewbread to David's company. Mark ii. 26 has Abiathar, his son.

**4. the shewbread.** By the law (Exod. xxv. 30; Lev. xxiv. 6-8) twelve loaves in two heaps were to be placed on a dish of gold. The practice was ancient: most of the ethnic religions required that offerings of food should be presented in sacred places.

**5. the priests in the temple profane the sabbath.** The demands of mercy were to be regarded before those of ritual. Our word 'profane' is derived from one which signifies 'far from the temple'; but Matthew's word meant 'to trample down'; cf. Acts xxiv. 6.

**6. one greater than the temple.** If service for the temple was permitted on the sabbath, much more the service of the Kingdom. In later times the Jews regarded the law as holier than the temple they had lost.

**7. I desire mercy, and not sacrifice.** Hos. vi. 6 quoted Matt. ix. 13. Jesus defends himself by both law and prophets.

**8. For the Son of man is lord of the sabbath.** Mark ii. 27 explains: 'the sabbath was made for man.' Hence the Gentile Christians did not observe the seventh day (Rom. xiv. 6; Gal. iii. 10); they had their principal worship on the first, or 'the Lord's day': Acts xx. 7; Rev. i. 10.

And he departed thence, and went into their synagogue: and behold, a man having a withered hand. 9  
 And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And 10  
 he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than 11  
 a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth 12  
 thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees went out, and 13  
 took counsel against him, how they might destroy him. And Jesus perceiving it withdrew from thence: and 15

xii. 9-21. *A second dispute about the sabbath.* The cure of the withered hand. A man more than a sheep. Prophetic reason for silence regarding his mission.

9. The case introduced in verses 9-23 (cf. Mark. iii. 1-6; Luke vi. 6-11) bears on the sabbath question.

10. Matthew says that the Pharisees asked Jesus whether healing on the sabbath day was lawful. The others say they 'watched' him. Perhaps the partial interrogation in Mark 'whether he would' brought 'asked' into Matthew's account. If the man's hand had been long useless, a day would not have made much difference. Jerome reports from the Gospel of the Hebrews that the man was a mason, who would rather work than beg. The Pharisees were anxious to find ground that they might accuse him in the Council which was about to be held.

11. one sheep corresponds to the 'one hand'; so the R.V. has 'if this fall into a pit.' Luke xiii. 25, xiv. 1-5 connect this parable of the sheep with a case of dropsy, which also was a sabbath cure. Weiss and Bruce think that Matthew combines different narratives; but the latter date of the event in Luke would better suit the fact of the conspiracy of the officials.

13, 14. All the Synoptists report our Lord's words, Stretch forth thy hand; after which the Pharisees 'went out . . . with the Herodians' (Mark iii. 6).

15. The reason for which Jesus desired no proclamation of his Messiahship is supplied from prophecy: Isa. xlii. 1-4. Matthew

In Mark iii. 12 the injunction is to the demons, here to the people.

16 many followed him; and he healed them all, and charged  
 17 them that they should not make him known: that it  
 might be fulfilled which was spoken by Isaiah the  
 prophet, saying,

18 Behold, my servant whom I have chosen,  
 My beloved in whom my soul is well pleased:  
 I will put my Spirit upon him,

And he shall declare judgement to the Gentiles.  
 19 He shall not strive, nor cry aloud;  
 20 Neither shall any one hear his voice in the streets.  
 A bruised reed shall he not break,  
 And smoking flax shall he not quench,  
 Till he send forth judgement unto victory.

21 And in his name shall the Gentiles hope.

22 Then was brought unto him one possessed with a devil,  
 blind and dumb: and he healed him, insomuch that the  
 23 dumb man spake and saw. And all the multitudes were

follows the Hebrew mostly. He has *my servant* (verse 18) for 'Jacob-Israel' in the Greek; yet in verse 21 follows the Greek, 'in his name shall the Gentiles trust,' rather than the Hebrew, 'the isles shall wait for his law.' Whether 'the servant of Jehovah' in the ancient prophecy was Cyrus, or Israel (LXX), or the Messianic King, the evangelist does not stay to consider. Captive Israel was 'a bruised reed' and as 'smoking flax.' The guide of the people was to be great in the gentleness of God: *he shall not strive, nor cry aloud* (verse 19).

xii. 22-37. *The blind and dumb demoniac.* The Pharisaic theory of the miracles. Is Satan divided? The sin against the Holy Spirit. The evil heart the source of evil-speaking. Men judged by their words.

22. *Then was brought . . . one possessed.* Luke xi. 14-26 records the miracle and the discourse, but does not say that the man was blind. Mark iii. 26-30 has the discourse only, as verses 23-37 in Matthew. A noticeable variation also is 'sons of men,' Mark, verse 13, for 'Son of man,' Matt. verse 32. Matt. ix. 32 had already furnished a condensed account of the miracle and the following address. Meyer-Weiss find some differences.

amazed, and said, Is this the son of David? But when 24  
 the Pharisees heard it, they said, This man doth not  
 cast out devils, but by Beelzebub the prince of the devils.  
 And knowing their thoughts he said unto them, Every 25  
 kingdom divided against itself is brought to desolation;  
 and every city or house divided against itself shall not  
 stand: and if Satan casteth out Satan, he is divided 26  
 against himself; how then shall his kingdom stand?  
 And if I by Beelzebub cast out devils, by whom do 35  
 your sons cast them out? therefore shall they be your  
 judges. But if I by the Spirit of God cast out devils,

36

**23. Is this the son of David?** or 'surely, this is not.' They were beginning to believe, but wished for the assent of their teachers; cf. John iv. 29, 'Can this be the Christ?'

**24. when the Pharisees heard it.** Knowing what such an exclamation might possibly mean, they objected. He was no Messiah, but a messenger of Satan. He cast out devils by Beelzebub the prince of the devils.

**25. And knowing their thoughts,** i. e. perceiving the direction in which their minds were moving.

**he said . . . , Every kingdom divided against itself is brought to desolation.** Division and party jealousy had wrought great havoc in later Jewish history.

**26. if Satan casteth out Satan.** One demon does not cast another out. Satan does not risk his interests by division. It is discord that brings ruin to states. The forces of evil also are defeated when divided.

**27. by whom do your sons cast them out?** This is not a reference to the miraculous agency of the disciples, as some have thought (Jerome, Cyril, and others). The Pharisees believed in and practised exorcism (Josephus, *Ant.* viii. 2-5), in which they used magic herbs, and formulæ of incantation said to have been composed by Solomon; but even this gave no assurance that they were not working by means of some agency of a spiritual kind. Jewish exorcists are mentioned in Acts xix. 13. Luke ix. 49 refers to one who practised in the name of Jesus. Justin Martyr says that the Jews exorcised in the names of the Patriarchs. Exorcists are still ordained in the Romish Church after a form which was used as early as the fifth century.

**28. by the Spirit of God.** Luke, 'by the finger of God'; cf.



29 then is the kingdom of God come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? 30 and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me 31 scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And

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 35 *Exod. viii. 19.* If the miracles were wrought by heavenly power, the kingdom had come upon them sooner than they had expected.

29. *first bind the strong men.* The LXX had read in Isa. xlix. 24, 25 'If any one shall capture the giant, he shall seize his booty.' The Pharisees confessed their own inability to contend with physical evil, John ix. 3. The spiritual victory of Jesus in the wilderness was a presage of his subjugation of every kind of evil. The parable throws light on the history of human progress: 'If the Son shall make you free, ye shall be free indeed.'

30. *He that is not with me.* The connexion is not clear, but Mark ix. 40 and Luke ix. 50 shew that it relates to the exorcists, only putting it in another way: 'he that is not against us is for us.'

31. *Every sin and blasphemy.* Not 'All manner of sin' (A. V.). Therefore connects with the preceding subject. They who attributed the work of Jesus to the evil spirit committed the sin, because they said, 'He hath an unclean spirit' (Mark). To such Jesus said, John viii. 21, 'Ye shall die in your sin.' Blasphemy 'against the Son of man' might be forgiven. Saul of Tarsus had been guilty of it, 1 Tim. ii. 13; Acts xxvi. 11; it had occurred in Corinth, Acts xviii. 6, and at the crucifixion, Matt. xxvii. 39; cf. 1 Tim. vi. 1; Jas. ii. 7. Men who failed to understand Jesus might speak against him; those who declared him to be a minister of Satan professed to understand him; cf. John ix. 41.

32. *It shall not be forgiven.* Mark iii. 29, 'hath never forgiveness, but is guilty of an eternal sin'; 1 John v. 16.

*neither in this world (age).* The Jews spoke of the Messianic period as 'the world to come' (Heb. ii. 5); it followed their own age, or 'this world.' The Son of man had 'power on earth to forgive sins,' but not this offence; under the coming dispensation of the Spirit it could not be remitted, because the 'Spirit' itself was maligning. The A. V. omits 'holy,' found in Mark iii. 28; Luke xii. 10. Meyer-Weiss contend that it refers

whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there

is to the age after judgement, to which Alford objects. Certainly the whole deliverance implies that the Messiah gave no promise of pardon to this sin.

33. *make the tree good.* Utterances reveal character.

34. *out of the abundance of the heart the mouth speaketh.*

Every heart is full of good or evil, or both, and easily overflows.

36. *every idle word*, i.e. useless. Cf. Matt. xx. 3; Jas. ii. 20; Tit. ii. 12; 2 Pet. i. 8. 'Hearts are broken by want of thought as well as want of heart.'

37. *words are among 'the deeds done in the body,'* of which account must be given, 2 Cor. v. 10; Matt. x. 15.

xii. 38-45. *Request for a sign.* The sign of Jonah. The queen of Sheba and Solomon. When the evil spirit returns, the last state is worse than the first.

38. Verses 38-41 contain a reference to Jonah which resembles Luke xi. 16-29. Matt. xvi. 1 agrees best with Mark viii. 11, but Mark does not mention Jonah.

39. *An evil and adulterous generation.* Many signs had been

shall no sign be given to it but the sign of Jonah the  
 40 prophet: for as Jonah was three days and three nights  
 in the belly of the whale; so shall the Son of man be  
 three days and three nights in the heart of the earth.  
 41 The men of Nineveh shall stand up in the judgement  
 with this generation, and shall condemn it: for they  
 repented at the preaching of Jonah; and behold, a  
 42 greater than Jonah is here. The queen of the south  
 shall rise up in the judgement with this generation, and  
 shall condemn it: for she came from the ends of the  
 earth to hear the wisdom of Solomon; and behold,  
 43 a greater than Solomon is here. But the unclean spirit,

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given, but they wanted something more specific. 'Adulterous' may refer to their violation of their covenant with God (Isa. lvii. 3; Ezek. xxiii. 17; Jas. iv. 4).

40. as Jonah was three days. Luke xi. 30 makes Jonah and his preaching the 'sign'; Matthew finds a parallel in the 'three days.' The sign fell on the prophet and not on the threatened city; likewise the prophet of Nazareth was shut up in the tomb until the third day. In the Jewish method of computing time any portion of a day was spoken of as the whole. The portion of time beyond a day was spoken of as 'a third day' (Gen. vii. 13; 1 Sam. xxx. 12; Hos. vi. 2; 2 Chron. x. 5).

in the heart of the earth: in the grave and in Hades, Acts ii. 27; Eph. iv. 9; 1 Pet. iii. 19. Sheol, the place of departed spirits, was supposed to be below the grave. Heaven was above; hell beneath. We are not to conclude that the literal validity of the history of Jonah is established by this reference any more than that the popular conception of Hades is. Jesus could only speak to his own generation in terms which they would understand.

41. a greater than Jonah is here. The prophet wished for vengeance on the sinful nation; he mourned because God was so merciful. Jesus proclaimed the long suffering of God, and died rather than interfere with its operation (Matt. xxvi. 53). In Jonah's day even prophets had to be taught such a doctrine (Jonah iv. 11).

42. The queen of the south. Josephus (*Ant.* viii. 6. 5) calls her the queen of Egypt and Ethiopia; but her country, Sheba, was in Arabia Felix near Aden. Her visit to Solomon is recorded in 1 Kings x. 1; 2 Chron. ix. 1.

43. The account of the unclean spirit (43-45) is repeated

when he is gone out of the man; passeth through waterless places, seeking rest, and findeth it not. Then he 44 saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself 45 seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

While he was yet speaking to the multitudes, behold, 46 his mother and his brethren stood without, seeking to speak to him. And one said, unto him, Behold, thy 47 mother and thy brethren stand without, seeking to speak

almost verbally in Luke xi. 24-26, but is not in Mark. Demons were supposed to hide in deserts and waterless places (Tobit viii. 3; Isa. xiii. 21, xxxiv. 14; Rev. xviii. 2). It was an old idea that 'spirits' must be localized in ruined buildings—at Gadara, in the tombs or with the swine.

44. *empty, swept, and garnished.* The purified man offered a new opportunity for diabolic operation. The preaching of John and Jesus prepared the Jewish nation for worse sin and punishment.

45. *the last state:* cf. Heb. vi. 4.

*so shall it be also unto this evil generation.* Such a construction of the verb 'to be' with a dative is found (Matt. xvi. 22, xix. 27).

xii. 46-50. *The family of Jesus.* His true mother and brethren.

46. *While he was yet speaking.* His family were concerned because he was denouncing 'that generation' so earnestly, and exalting himself above prophets and kings.

*his mother and his brethren.* It has been extensively questioned whether those called 'his brethren' were literally such. 'Mother,' in verse 46, is not disputed, though 'sisters' (xiii. 56) is. Ecclesiastical tradition has sought to encourage the view that James, Josias, &c., mentioned with the 'sisters' in the same text, were not brothers, but cousins of Jesus, i.e. children of Alphaeus, Matt. 23. The wife of Alphaeus, it is supposed, was the sister of Mary. Jerome at first defended this view, and appealed to Gal. i. 19, where James seemed to be included among the apostles. But Acts i. 14 distinguished between the 'apostles'

48 to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?  
 49 And he stretched forth his hand towards his disciples,  
 50 and said, 'Behold, my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

13 On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow: and as he sowed,

and 'his brethren,' and in Greek 'brother' is not used for 'cousin.' A second theory was that the 'brethren' were only half brothers, being the children of Joseph by a former marriage. This view was defended by Origen (who traces it to the 'Gospel of Peter' and 'the Book of James'), by Epiphanius, and generally by Greek and Latin Fathers, especially after Athanasius had brought in the word 'Ever-Virgin' as applicable to Mary. It came to be thought impossible that the mother of our Lord should have other children. However, Hegesippus, the earliest extra-canonical witness, refers to Alphæus as the uncle of James, Simeon as his cousin: while Eusebius (fourth century) called James the brother, and Simeon the cousin of Jesus. Tertullian (A. D. 210) strongly argues for the ordinary meaning (John vii. 5). Something has been made of the point that Jesus left his mother to John, and not to any of his brethren; but there might be reasons for this.

xiii. 1-9. *Many things in parables.* The parable of the Sower.

1. The chapter presents seven parables relating to the kingdom of heaven. As in the other synoptists (Mark iv. 1; Luke viii. 5), the scene is the seaside. A boat drawn up in a narrow creek enabled the crowd to stand on either side, not far from the speaker.

3. *many things in parables.* A 'parable' is, strictly, a comparison. 'Truth, embodied in a tale, can enter in at lowly doors.' A parable differs from a fable, in which 'neither truth nor verisimilitude requires to be regarded.' An allegory, again, is a story in which 'one thing is said, another thing is meant.' Mark and Luke give three of these parables in connexion with the storm on the lake.

the sower, who perhaps then was engaged in his occupation.

some *seeds* fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, 5 where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and 6 when the sun was risen, they were scorched; and because they had no root, they withered away. And others 7 fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, 8 and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear. 9

And the disciples came, and said unto him, Why 10 speakest thou unto them in parables? And he answered 11 and said unto them, Unto you it is given to know the

4. *by the way side.* Along the border of the field, where the foot of the traveller would soon crush it.

5. *the rocky places.* Seed on thin broken land—of which there is much in Palestine—soon perished.

7. *upon the thorns:* where it grew only to be entangled and injured.

8. *the good ground* was unoccupied, deep and untrodden.

*and yielded fruit.* Mark adds, 'growing up and increasing.' Of the three degrees of fruitfulness, Luke has only 'a hundredfold'; cf. Matt. xix. 29. So Isaac's field produced, Gen. xxvi. 12. Barley and maize sometimes produce two hundredfold.

9. *He that hath ears, let him hear.* The parable required attention, Matt. xi. 15.

xiii. 10-23. *The object of parables.* Parables reveal the truth, yet conceal it—as indicated in prophecy. Interpretation of the parable of the sower and his seed.

10. Now the disciples ask for information about his method. Matthew says they asked why he spoke in parables; Mark, that they sought the interpretation. They perceived that there was more in such teaching than met the ear.

11. *Unto you it is given to know.* Matthew wrote for teachers who ought to understand the mysteries of the kingdom. The religions of Egypt and Greece had their 'mysteries,' which were only disclosed to the initiated. 'Mystery' is a Greek word, meaning 'the closing of the lips.' The *disciplina Arcani* of the ancient church rested on an imitation of the pagan systems. 'The Christian 'mysteries' are not things hidden, but things revealed

mysteries of the kingdom of heaven, but to them it is  
 12 not given. For whosoever hath, to him shall be given,  
 and he shall have abundance: but whosoever hath not,  
 from him shall be taken away even that which he hath.  
 13 Therefore speak I to them in parables; because seeing  
 they see not, and hearing they hear not, neither do they  
 14 understand. And unto them is fulfilled the prophecy of  
 Isaiah, which saith,

By hearing ye shall hear, and shall in no wise under-  
 stand;

And seeing ye shall see, and shall in no wise per-  
 ceive:

15 For this people's heart is waxed gross,  
 And their ears are dull of hearing,  
 And their eyes they have closed;  
 Lest haply they should perceive with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

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(1 Cor. xv. 51; Eph. iii. 3). Now also Jesus is a revealer, not a hierophant displaying his symbols.

to them it is not given: though they listened with delight.

12. For whosoever hath. Mark<sup>i</sup> iv. 25; Luke viii. 18, give the saying a different application, and it appears in Matt. xxv. 29; Luke xix. 26. It shows that the receptive mind receives fuller information; the unsympathetic comes short of true vision.

he shall have abundance. Not in Mark or Luke, but in Matthew twice.

13. because seeing. Matthew has a causal reference; Mark iv. 12 and Luke viii. 10 give a final clause: 'that seeing, they may not see.'

14. And unto them is fulfilled. Not in Mark or Luke. The passage is from the Greek (Isa. vi. 9, 10). John xii. 39, 40 refers to it after the discourse on the light of the world; cf. also Acts xviii. 26; Rom. x. 8.

15. Lest haply they . . . should turn again. In the A. V. it is 'be converted,' but the original verb is not passive.

But blessed are your eyes, for they see; and your 16 ears, for they hear. For verily I say unto you, that 17 many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Hear 18 then ye the parable of the sower. When any one heareth 19 the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky 20 places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, 21 but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, 22 this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown 23 upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

16. *blessed are your eyes.* Luke x. 23 describes Jesus as 'turning to his disciples' after what is recorded in Matt. xi. 27.

17. *many prophets . . . desired to see:* as 1 Pet. i. 10-12.

18. Mark introduces the explanation of the parable differently: 'the sower soweth the word'; and Luke, 'the seed is the word of God.'

19. *This is he that was sown.* The construction is involved, but becomes clear with the final statement. It means: 'this is the case of him who receives the word, as a way side sometimes receives seed from a sower's hand'; cf. verse 20, 'he that was sown upon rocky places.'

21. *For tribulation* Luke has 'temptation.'

23. *the good ground* represents him who hears and understands. Luke viii. 15 explains: 'brings forth fruits of patience.'



24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed  
 25 good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went  
 26 away. But when the blade sprang up, and brought  
 27 forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then  
 28 hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou  
 29 then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root  
 30 up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

xiii. 24-30. *Parable of the Tares.* Sown by an enemy, they are to grow till harvest.

24. The parable of the Tares is only in Matthew; Mark iv. 26-29 has instead one of grass growing till harvest-time.

set he before them: as food is arranged for visitors, (Mark vi. 41).

The kingdom . . . is likened. He could not yet expound to them what the kingdom *was*, but he could tell them what it *was like*: therefore he spoke in parables and metaphors.

25. his enemy came and sowed tares, i.e. dandel, a plant which resembled corn, but was poisonous.

26. then appeared. The difference was scarcely noticed until the time for ripening.

27. whence then . . . ? Evil appeared in the early church, where it had not been expected (Acts xx. 30; Jude 4).

28. The servants thought they had an easy method of dealing with the evil: *Wilt thou then that we go and gather them up?* If the church had had 'ears to hear' this lesson from the Master, it could not have become the instrument of persecution. Men have been too anxious to anticipate the decision of the supreme and only Judge: *in the time of the harvest I will say* (verse 30).

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing

xiii. 31, 32. *Parable of the Mustard Seed.* The doctrine of Jesus was only known within very narrow limits at first, but had in it the secret of boundless growth.

31. *Another parable:* found also in Mark iv. 30-32; Luke xiii. 18, 19. Matthew says that the mustard seed was sown by a man.

in his field. Mark says, 'in the earth'; and Luke, 'in his garden.' Such variations go back to the oral gospel.

32. Mustard seed is smaller than the seeds of corn or grass, yet grows under similar conditions, and in Palestine to the proportions of a small tree in which birds may lodge. In like manner the gospel, though less pretentious formally than the teaching of the scribes, was to have greater results.

xiii. 33. *Parable of the Leaven.* Its work is secret, but all-pervasive.

33. The parable of the leaven is briefly referred to in Luke xiii. 20, 21.

three measures, or three and a half *Taks* (about a bushel and a half, Romish measure). Some have found the number 'three' symbolical: as, 'body, soul, and spirit' (Olshausen), 'the three families descended from Noah' (Stier). The quantity was that usually taken for household use, as by Sarah (Gen. xviii. 6). The disciples were taught to look for the gradual diffusion of truth and goodness in the world, rather than for the sudden transformation of society.

xiii. 34, 35. *Paraboli cal teaching in prophecy.*

34. without a parable spake he nothing. Many parables have not been recorded. Some occur later in Matthew, and several others preserved in Luke are so important that we are

35 unto them: that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of the world.\*

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto

37 us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of

38 man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are

39 the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the

40 world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it

41 be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do

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surprised at their omission by the others. Here we have a glimpse into the psychological character of Jesus. He was the Poet of the Kingdom of God. Matthew tells us how this characteristic had been indicated in prophecy: 'that it might be fulfilled' Jesus spake in parables.

35. the prophet is supposed to have been Asaph (Ps. lxxviii. 2; cf. Ps. xlix. 3), though some (e. g. Dr. Hort) would read 'Isaiah.'

xiii. 36-43. *Explanation of the parable of the Tares.* 'The future lot of the righteous and the wicked.'

The explanation of the 'Tares' is not in Mark or Luke. Weiss thinks it is not original, and that it rather misses the point; but this is precarious criticism. It tells us that ~~He that soweth~~ is the Son of man; ~~the field is the world~~, and not the narrower area of Judaism; ~~the good seed~~ are sons of the kingdom.

39. the end of the world is a phrase found only in Matthew and Heb. ix. 26, 'end of the ages.'

angels are commissioned to fulfil the judgements of God, Matt. xxiv. 31.

41. They will remove all things that cause stumbling, and of course all those implicated in their use.

iniquity, and shall cast them into the furnace of fire: 42 there shall be the weeping and gnashing of teeth. Then 43 shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden 44 in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that 45 is a merchant seeking goodly pearls: and having found 46 one pearl of great price, he went and sold all that he had, and bought it.

them that do iniquity, see Matt. vii. 22, xxiv. 12; but these are not merely Gentile Antinomians (Weiss).

42. the furnace of fire. Execution by cremation was practised among the ancients. David (2 Sam. xii. 31) made the Ammonites 'pass through the brickkiln.' Zedekiah and others suffered this punishment in Babylon (Jer. xxix. 22). 'furnace' was prepared for the three Hebrews, Dan. iii. 6.

43. As there follows a quotation from Dan. xii. 3, **Then shall the righteous shine forth**, there may be a reference to the fate of the 'threes': cf. Rev. xx. 4; *Book of Enoch*, xxxix. 7, cviii. 15.

xiii. 44-50. *Treasure hid in a field*. A pearl of great price; the miscellaneous results of fishing with nets illustrate various aspects of the kingdom and its operations.

44. The three remaining parables are only in Matthew. The two first shew the transcendent value of the blessings of the kingdom, to obtain which all else may be given up. A field with a treasure is worth many fields without: many gems might be sacrificed for one pearl of great price<sup>1</sup> (verse 46). The cost of truth is sacrifice, but it is worth it.

buyeth that field. Public law made no question about the rights of the new possessor. The present tenses, 'goeth and selleth—and buyeth', add vividness to the narrative.

46. having found. A. V. 'when he had found' gave the temporal participle better. It was met with by chance, and the means of purchase had to be collected.

<sup>1</sup> Origen says that the 'field' with the treasure is the Scriptures, also that the best pearls were found in the Red Sea, or near Britain.

47. Again, the kingdom of heaven is like unto a net, that  
 48 was cast into the sea, and gathered of every kind: which,  
 when it was filled, they drew up on the beach; and they  
 sat down, and gathered the good into vessels, but the  
 49 bad they cast away. So shall it be in the end of the  
 world: the angels shall come forth, and sever the wicked  
 50 from among the righteous, and shall cast them into the  
 furnace of fire: there shall be the weeping and gnashing  
 of teeth.

51 Have ye understood all these things? They say unto  
 52 him, Yea. And he said unto them, Therefore every  
 scribe who hath been made a disciple to the kingdom  
 of heaven is like unto a man that is a householder, which  
 bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these  
 54 parables, he departed thence. And coming into his  
 own country he taught them in their synagogue, inso-

47. The parable of the 'drag-net,' R. V. marg., furnishes a lesson similar to that of the Tares. In the *net* (all the words for 'net' are in Matthew) was gathered 'of every kind,' i. e. of every nation, good or bad.

xiii. 51-52. *The disciples must 'understand' the teaching in order to make use of it.* The well-instructed 'scribe' has a treasure of 'things new and old.'

51. *Have ye understood?* Many heard in vain. The statement is only in Matthew, and was clearly intended for workers in the church. Like their Master, they were to become productive in teaching.

52. The scribe who hath been made a disciple (cf. Matt. xxvii. 57, xxviii. 19) will not merely repeat the sayings of predecessors, but will find for himself fresh interpretations of older prophecies, and make prominent the 'things new' of the kingdom.

xiii. 53-58. *Jesus among his own people.* Their astonishment at the wisdom of one they knew; their unbelief.

54. The scene in the synagogue in his own country is more fully exhibited in Luke iv. 16-29; Mark vi 1-6 has interesting details.

much that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not 55 this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? 56 Whence then hath this man all these things? And they 57 were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty 58 works there because of their unbelief.

At that season Herod the tetrarch heard the report 14 concerning Jesus, and said unto his servants, This is 2 John the Baptist; he is risen from the dead; and there-

**55. the carpenter's son.** In Mark 'the carpenter.'

On his brethren cf. Matt. xii. 46.

**57. A prophet is not without honour.** This allusion shews that the account is identical with those in Luke iv. 24; Mark vi. 4; while the same tradition appears in John vi. 42.

xiv. 1-12. *Herod, who had slain John, hears of Jesus.* An account of the arrest, betrayal, and execution of John.

**1. At that season Herod the tetrarch.** As 'tetrarch' Herod Antipas was the ruler of a fourth part of the larger province. He was a son of Herod the Great, and of a Samaritan mother. Herod Antipas had married the daughter of Aretas, the Arabian, but during her life had taken also Herodias, his half-niece, wife of his half-brother Philip. He had a share in the trial of Jesus, who came from Galilee in his jurisdiction. He subsequently went to Rome to receive a kingdom, but was degraded and banished. Herodias shared his exile to Lyons. 'At that season' is in Matthew a general description of time. Luke (ix. 7-10) refers to the fact of John's martyrdom, but has few details such as are in Mark vi. 14-29.

Herod heard the report concerning Jesus, which had extended since the arrest of John.

**2.** Herod was not a Sadducee, or he would not have conjectured that John had risen from the dead. He was also familiar with the notion that 'one of the old prophets' might rise again. Luke (ix. 7) says: 'he was much perplexed,' as his father before him had been (Matt. ji. 8).

3 fore do these powers work in him. For Herod had laid  
 hold on John, and bound him, and put him in prison  
 4 for the sake of Herodias, his brother Philip's wife. For  
 John said unto him, It is not lawful for thee to have her.  
 5 And when he would have put him to death, he feared  
 the multitude, because they counted him as a prophet.  
 6 But when Herod's birthday came, the daughter of Herodias  
 7 danced in the midst, and pleased Herod. Whereupon he  
 promised with an oath to give her whatsoever  
 8 she should ask. And she, being put forward by her  
 mother, saith, Give me here in a charger the head of  
 9 John the Baptist. And the king was grieved; but for the  
 sake of his oaths, and of them which sat at meat with  
 10 him, he commanded it to be given; and he sent, and  
 11 beheaded John in the prison. And his head was brought

3. Herod put him in prison at Machærus, near the Dead Sea.

5. Matthew intimates that Herod wished to put him to death. Mark says that Herodias 'desired to kill him,' but that Herod feared John, knowing he was righteous, and 'heard him gladly.' Josephus, *Ant.* xviii. 5, 2 (*if genuine*), attests that Herod was alarmed at John's popularity.

6. Herod's birthday came. Mark says more about the celebrations. The word translated 'birthday' is sometimes used for other occasions; but Gen. xl. 20 refers to Pharaoh's 'birthday.' History shews that Salome, daughter of Herodias, had been married twice before A.D. 34, so that the event described in these verses must have occurred several years before that date.

8. being put forward, not 'instructed' (A.V.). *Armonita*, Vulg.). Mark says she consulted her mother after the king's promise had been given.

R. V. retains the old word *charger*: a large flat dish, 'platter,' Luke xi. 39. The feast could not have been at Tiberias, the usual residence of Herod, which was two days' distance from Machærus.

9. the king was grieved. He had begun to respect John, but now his oath had committed him. The 'code of honour,' in such fellowships as his, is often rigorous, and he must now proceed to the greater evil. Matthew does not notice the company before this point; cf. Mark vi. 21.

in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard *it*, he withdrew from thence <sup>13</sup> in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from the cities. And he came forth, and saw a great multitude, <sup>14</sup> and he had compassion on them, and healed their sick. And when even was come, the disciples came to him, <sup>15</sup> saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto <sup>16</sup> them, They have no need to go away; give ye them to eat. And they say unto him, We have here but five <sup>17</sup> loaves, and two fishes. And he said, Bring them hither <sup>18</sup>

11. she brought it to her mother. One of those who are permitted to fill up the measure of their iniquities.

12. The miserably king allowed John's disciples to bury him 'in a tomb' (Mark.)

the corpse: headless, not 'the body,' A. V.

they went and told Jesus, on whose path the shadow of death was creeping. If there were no future life, how inexplicable would be such tragic histories as those of John, of Socrates, of Jesus—nay, of many prophets and righteous men!

xiv. 13-21. *The feeding of the five thousand.*

13. Jesus, full of sorrow, retired to the desert. The four evangelists consent at this central point of the history with unusual unanimity; Mark vi. 30-46; Luke ix. 10-17 (where the apostles report what they had done). John vi. 1-15 mentions the transit to the other side.

15. when even was come, or Mark, 'the day was now far spent'; Luke, 'the day began to wear away.' The Synoptists agree that the disciples urged the dismissal of the crowd that they might buy food; John says that Jesus asked Philip where bread could be obtained.

16. give ye them to eat. The disciples had received the power of miracles.

17. John reports that the 'five loaves and two fishes' had been brought by 'a lad.'



19, to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, beside women and children.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was

19. The multitude sat down on the grass, which Mark says was 'green,' and John 'much.' The occasion became eucharistic: he blessed the loaves (Luke), and brake and gave . . . to the disciples, and 'gave thanks,' *lit.* 'eucharized,' John vi. 11; cf. 1 Cor. xiv. 16. The original eucharist was a development from the usual 'grace' at Jewish meals; cf. Matt. xxvi. 26.

20. The broken pieces filled twelve baskets: one for each apostle. Juvenal says that the furniture of a Jew consisted of a basket (for food) and some dried grass (for a bed): these were provided to avoid contamination. The testimony of the four, and minute agreement in the Synoptics, establish the historic certainty of the account.

xiv. 22-36. *Jesus walks on the sea.* Peter attempts to do so. The extension of the fame of Jesus.

22. The miracle of feeding had taken place at Bethsaida Julias, on the eastern side of the lake: now they must return to Capernaum; John vi. 17. Eventually they came to the plain of Gennesaret. While the disciples proceed in the boat, Jesus remains to dismiss the people, intending to follow by land or by another boat, John vi. 23.

24. Luke does not report the miracle of the walking on the sea as Mark and John.

contrary. And in the fourth watch of the night he came<sup>25</sup> unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of<sup>27</sup> good cheer; it is I; be not afraid. And Peter answered<sup>28</sup> him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter<sup>29</sup> went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was<sup>30</sup> afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his<sup>31</sup> hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when<sup>32</sup> they were gone up into the boat, the wind ceased. And<sup>33</sup> they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to the<sup>34</sup> land, unto Gennesaret. And when the men of that<sup>35</sup>

**25.** It was now the fourth watch of the night, or 3 a.m., for they had been rowing all night, when Jesus came.

**26.** It is an apparition—a very ancient terror: Job iv. 15; Luke xxiv. 37. (phantasm), A. V. 'a spirit.'

**27.** Matthew, Mark, and John repeat the great saying: it is I; be not afraid. The adventure of Peter is found only in Matthew.

**28.** The revelation of the supernatural in the act of Jesus awoke an enthusiasm of faith, of which at present he alone was capable; cf. xvi. 17.

**29, 30.** Though he walked upon the waters for a few moments, he could not long endure the strain of spiritual excitement: he was beginning to sink. His mind was divided between the object of faith and the objects of sense: he saw the wind. On a later occasion (Matt. xvi. 23) his descent from the spiritual altitudes was as rapid as his rise.

**32, 33.** the wind ceased when Jesus and Peter came into the boat, and its occupants said, Of a truth thou art the Son of God, and they worshipped him as more than human.

place knew him, they sent into all that region round about, and brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honour

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34, 35. On the arrival of Jesus the people brought the sick. This was the culmination of his fame: Mark vi. 55; Luke ix. 11.

36. If they could but touch the border of his garment they were made whole.

xv. 1-20. *Jesus on tradition.* It often makes 'void' the word of God, as in exempting from duty to parents. Address to the multitude on the causes of defilement.

Luke does not furnish an account of the controversy described in Matt. xv. 1-20, and this is the more surprising because of its bearing on the gospel to the Gentiles. Prof Godet thinks that as Matthew does not explain the Jewish customs, as does Mark vii. 3, 4, he did not write for Gentiles: cf. Matt. xxvi. 17 with Mark xiv. 12; Luke xxii. 7.

1. *Pharisees and scribes*, not, as A. V. and usually, 'scribes and Pharisees.' Mark vii. 1 may imply that only the scribes were from Jerusalem: cf. Gal. ii. 12, 'certain from James.'

2. *the tradition of the elders.* Since the exile the exposition of the law by the scribes had gradually acquired as much reverence as the law itself; they spoke of tradition as 'the hedge of the law.' The elders, *lit.* 'presbyters,' were the predecessors of the scribes and rabbis (Deut. xxvii. 1; Heb. xi. 2).

*they wash not their hands.* The law nowhere enjoined washing before eating, though David's case might be referred to (2 Sam. xii. 20). The earlier Pharisaic accusations against Jesus referred to alleged violations of the law, e.g. the sabbath; now he is indicted from tradition.

3. The complaint was that Jesus disregarded the teaching of the elders: he charges his adversaries with a subversion of the law of duty to parents.

4. The first enactment he quotes from Exod. xx. 12; the

thy father and thy mother: and; He that speaketh evil  
of father or mother, let him die the death. But ye say, 5  
Whosoever shall say to his father or his mother, That  
wherewith thou mightest have been profited by me is  
given to God; he shall not honour his father. And ye 6  
have made void the word of God because of your  
tradition. Ye hypoerites, well did Isaiah prophesy of 7  
you, saying,

This people honoureth me with their lips; 8

But their heart is far from me.

But in vain do they worship me, 9

Teaching as *their* doctrines, the precepts of men.

And he called to him the multitude, and said unto 10  
them, Hear, and understand: Not that which entereth 11  
into the mouth defileth the man; but that which pro-

second from Exod. xxi. 17. The O.T. had for the latter, 'he shall be put to death,' but the A. and R. V., following the LXX, read, *let him die the death*, or marg. 'surely die.'

5. *is given*. Mark has the Aramaic 'corban.' When this was uttered the exemption was secured. But Mark omits *he shall not honour his father*, and the construction is not clear even with it. The Vulg. reads: 'Whatever is a gift from me will profit thee.' The A. V. added, to complete the sense, 'he shall be free.' Mark has the explanation, 'ye no longer suffer him to do aught.'

6. No doubt Jesus presented the substance of the Pharisaic teaching, *ye have made void the word of God: lit.* 'invalidated the authority'; the slaves of the letter had dethroned it.

8. The R. V. properly omits some words belonging to the quotation but not cited by the evangelist. It is from Isa. xxix. 13 (LXX), and in the R. V. it is clear that verse 9 belongs to the citation.

9. *in vain* seems to be referred to, Jas. i. 26, but it is not in the O. T.

10. Jesus now appeals to the multitude, since the Pharisees are confounded. They were to be convinced that the scribes were unsound teachers; they should *hear, and understand*. No wonder that the official world began to be angry.

11. The saying in this verse separated Jesus from rabbinical orthodoxy, and had its influence on subsequent controversies: Acts x. 15, xv. 20; Rom. xiv. 14; 1 Tim. iv. 4; Heb. xiii. 9.

12 proceedeth out of the mouth, this defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this 13 saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides. And if the 15 blind guide the blind, both shall fall into a pit. And Peter answered and said unto him, Declare unto us the 16 parable. And he said, Are ye also even yet without 17 understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out 18 into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile 19 the man. For out of the heart come forth evil thoughts,

**defileth the man:** *lit.* 'makes common,' a N. T. word: see Acts x. 14. The Mosaic distinction between clean and unclean articles of food was not ostensibly raised, but such sayings would help those who afterwards pleaded for its abolition.

12. Matthew does not include one saying in Mark vi. 19, 'making all meats clean' (cf. Acts x. 15, 'What God hath cleansed make not thou common'), but notes that the Pharisees were offended.

13. **Every plant,** or 'planting,' marg. (cf. 1 Cor. iii. 9). The Pharisees had obscured the heavenly Fatherhood by neglecting the command to honour earthly parents.

14. **Let them alone.** God was now raising up other teachers. These blind guides led the people into the infatuation which brought destruction on their city.

**if the blind guide:** Matt. xxiii. 14; Luke vi. 39.

15. Peter (Mark says 'his disciples') asked for an explanation. Matthew makes Peter prominent on many occasions, but it was he who had specially to deal with this question afterwards. He had received some instruction on the subject before the conversion of Cornelius, Acts x. 13. The answer is to all.

16. **Are ye also even yet without understanding?** 'even yet' is a late word, and has some emphasis at the beginning of the sentence. The subject, which was critical, might have been already discussed.

19. **Evil things come out of the heart.** The disregard of the

murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashed hands defileth not the man.

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but

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fifth command had already been noticed, and now are mentioned violations of four others.

The railings, *lit.* 'blasphemies,' were such as the Pharisees had uttered, *xii.* 24.

*xv.* 21-28. *The woman of Canaan.* Her great faith, and the cure of her daughter.

21. The controversy, like some others, issued in the removal of Jesus to another place. Now he comes into the parts of Tyre and Sidon (*Mark vii.* 24-30). Luke does not notice this anticipation of the wider gospel.

22. She whom Mark describes as 'a Greek, & Syrophenician by race,' Matthew calls a Canaanitish woman. Some of the old inhabitants of the land had escaped into the Phœnician area, where the language was similar to their own. The conversation might be carried on in the prevalent Aramaic. She addresses the healer as 'Son of David.' Her people would have heard of the fellowship of their own prince Hiram with David. The fame of the miracles of Jesus, especially his expulsion of demons—had gone far and wide.

Have mercy on me . . . my daughter is grievously vexed. As Bengel says, 'the pious mother made her daughter's misery her own.'

24. The disciples, as yet, had no idea that Jesus would befriend any outside their own nation, and wished her to be sent away, for she crieth after us. He had healed the centurion's servant, *viii.* 5, but under special circumstances. He was now in a Gentile district where his mission to Israel must not be misunderstood. Luke *ix.* 53 tells us how even in Samaria 'his face was as though he would go to Jerusalem.' However, this woman of Canaan had pertinacious feeling and faith: she came and

25 unto the lost sheep of the house of Israel. But she  
 26 came and worshipped him, saying, Lord, help me. And  
 he answered and said, It is not meet to take the chil-  
 27 dren's bread and cast it to the dogs. But she said, Yea,  
 Lord: for even the dogs eat of the crumbs which fall  
 28 from their masters' table. Then Jesus answered and  
 said unto her, O woman, great is thy faith: be it done  
 'unto thee even as thou wilt. And her daughter was  
 healed from that hour.

29 And Jesus departed thence, and came nigh unto the  
 sea of Galilee; and he went up into the mountain, and  
 30 sat there. And there came unto him great multitudes,  
 having with them the lame, blind, dumb, maimed, and  
 many others, and they cast them down at his feet; and  
 31 he healed them: insomuch that the multitude wondered,

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worshipped him (verse 25). Meyer thinks it was the first intention of Jesus to dismiss her, but her perseverance gained his sympathy. She was one of the lost sheep, though not of the house of Israel: only Matt. x. 6, but cf. John xxi. 16; 1 Pet. ii. 25.

26. It is not meet: as Mark and the best authorities in Matthew, though a Western reading has, 'it is not lawful.'

cast it to the dogs: the Jews were 'the children,' the Gentiles were but 'dogs': cf. Matt. vii. 6; Rev. xxii. 15; Phil. iii. 2.

27. the dogs eat of the crumbs, or 'the little bits'; Mark vii. 28, not Luke xvi. 21.

their masters' table: there is no emphasis on 'masters,' and no reason to refer it to God (Carr).

28. Mark adds that when the woman returned she found the child well: 'laid upon the bed.'

xv. 29-31. *Jesus on the mountain in Galilee.* Many cures: the people astonished.

29. And Jesus departed thence, and went into Galilee. Mark vii. 31 says that the route was through Sidon and the borders of Decapolis. He also describes one case of healing, viz. that of one who was deaf.

30. Matthew speaks of lame, blind, dumb, maimed, and many others. On the aggregation of cases cf. Matt. xi. 5.

31. the multitude wondered, as in Matt. viii. 27, ix. 33.

when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him his disciples, and said, 32. I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they

they glorified the God of Israel, though all of them would not belong to that nation.

The R. V. more literally translates the participles of the original text: *speaking . . . walking, &c.*

xv. 32-39. *The feeding of four thousand.* Seven loaves and a few fishes supply the multitude, and seven baskets of fragments remain.

32. Luke omits the second miracle of feeding, given in Matt. verses 32-39; Mark viii. 1-9. Neander, de Wette, Weizsäcker, Weiss, Holtzmann, and others think that the second account is only another version of the instance recorded in Matt. xiv. 13; Mark vi. 32, and Luke ix. 10. The accounts resemble each other at several points: (1) the place which was desert, yet near to the sea; (2) they took ship immediately afterwards; (3) loaves and fishes were the materials of both feasts; (4) the order of events was the same: the sitting down, the blessing, the distribution, the gathering of fragments; (5) in both, the disciples doubted how so many could be fed, and the miracle expressed the compassion of Jesus<sup>1</sup>. But there are differences: (1) The number, before five thousand, is now four; (2) of loaves and fishes the first numbers were five and two, now seven loaves and 'a few small fishes'; (3) the baskets were before twelve, now seven, and the 'baskets' have now a different name. If the repetition had occurred in Matthew alone it would not have excited so much surprise, but it is found in Mark also. Again, it is difficult for those who regard the narratives as doublets to account for the reference in Matt. xvi. 9-10 and Mark viii. 20, which shews that the twofold miracle was in the oldest gospel tradition. Meyer conjectures that there were really two miracles, but in the course of oral transmission the accounts were assimilated.

<sup>1</sup> To these similarities should be added the item that the number in both cases excludes 'women and children.'



32 faint in the way. And the disciples say unto him,  
 Whence should we have so many loaves in a desert  
 34 place, as to fill so great a multitude? And Jesus saith  
 unto them, How many loaves have ye? And they said,  
 35 Seven, and a few small fishes. And he commanded the  
 36 multitude to sit down on the ground; and he took the  
 seven loaves and the fishes; and he gave thanks and  
 brake, and gave to the disciples, and the disciples to the  
 37 multitudes. And they did all eat, and were filled: and  
 they took up that which remained over of the broken  
 38 pieces, seven baskets full. And they that did eat were  
 39 four thousand men, beside women and children. And  
 he sent away the multitudes, and entered into the boat,  
 and came into the borders of Magadan.

16 And the Pharisees and Sadducees came, and tempting  
 2 him asked him to shew them a sign from heaven. But

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33. Meyer's suggestion would partly remove the difficulty found in the question of the disciples in verse 33, which in that case might not belong to the second occurrence.

39. he . . . came into the borders of Magadan. Mark has 'Dalmanutha,' the situation of which is uncertain. The latter MSS. have 'Magdala' (as A. V.), supposed to be the place from which Mary Magdalene came. Magdala or Migdol, 'a watch tower,' would be a frequent local name. 'Magada' only occurs here.

xvi. 1-4. *Pharisees and Sadducees again ask for signs.* They could read the face of the sky, but could not discern the tokens of the kingdom.

1. As in Matt. xii. 38, the Pharisees and Sadducees ask for a sign, but now from heaven. They came, or 'approached,' with a set purpose, the term being frequent in Matthew. It is not clear why the Sadducees should require a sign from heaven, and Mark viii. 12-13 does not include them in the party. His signs hitherto had been of an earthly kind, and they asked him to shew them a celestial manifestation: John ii. 18, xii. 37; 1 Cor. i. 22. Heavenly signs had been given by Moses, John vi. 31; Joshua 7, 12; by Samuel, 1 Sam. xii. 17; by Elijah, Jas. v. 17.

2, 3. Westcott and Hort insert verses 2 and 3 in brackets,

he answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the heaven is red. And 3 in the morning, *It will be foul weather to-day*: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. An evil and adulterous generation seeketh 4 after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

And the disciples came to the other side and forgot 5 to take bread. And Jesus said unto them, Take heed 6 and beware of the leaven of the Pharisees and Sadducees.

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since they fail in the principal MSS. (*Sinaiticus* and *Vaticanus*) of the fourth century. Their remark (*N. T. ii. App. p. 13*) will explain how such insertions came into the text. They say: 'Both documentary evidence and the impossibility of accounting for omission prove these words to be no part of the text of

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feeding of the multitude, so that it was evening, and the glow of sunset was on the eastern hills: **the heaven is red**. The rabbis were weather prophets. Pliny (*Nat. Hist. xviii. 35*) remarks on similar indications.

3. Luke xii. 54-57 has a cognate passage containing an address 'to the multitude'; neither priests nor people saw the storm threatening their national life, they did not discern **the signs of the times**.

4. Mark viii. 12 says that he 'sighed deeply' over their unbelief. The sign of Jonah is referred to in Matt. xii. 39, q.v.

xvi. 5-12. *The leaven of the Pharisees and Sadducees*—which was their teaching and spirit.

5. Matt. verses 5-12 closely follows Mark viii. 14-21; Luke xii. 1 has the topic in a different connexion. Mark informs us of the transit over the lake, which had been perhaps suddenly accomplished to escape the tumult, for they forgot to take bread.

6. **Leaven** indicates the moral disposition working in individuals or in society: 1 Cor. v. 6; Gal. v. 9; cf. Matt. xiii. 33. It was not only the doctrine (teaching, verse 12), or the 'hypocrisy' (Luke xii. 56), but the Pharisaic tendency to mix error with truth, and the Sadducean tendency to take all validity out of truth.

- 7 And they reasoned among themselves, saying, We took  
 8 no bread. And Jesus perceiving it, said, O ye of little  
 faith, why reason ye among yourselves, because ye have  
 9 no bread? Do ye not yet perceive, neither remember  
 the five loaves of the five thousand, and how many  
 10 baskets ye took up? Neither the seven loaves of the  
 11 four thousand, and how many baskets ye took up? How  
 is it that ye do not perceive that I spake not to you  
 concerning bread? But beware of the leaven of the  
 12 Pharisees and Sadducees.' Then understood they how  
 that he bade them not beware of the leaven of bread,  
 but of the teaching of the Pharisees and Sadducees.  
 13 Now when Jesus came into the parts of Cæsarea

The 'leaven of Herod,' which Mark has in place of the Sadducean, exalted political interests above those which were spiritual.

7. **We took no bread.** The original justifies the change of tense from A. V., and perhaps the omission of 'because.'

8. **O ye of little faith,** an expression only found in Matthew, see viii. 26—except Luke xii. 28, which may shew that Luke knew Matthew in some form.

**ye have no bread.** After two miracles in which bread had been multiplied in the wilderness the doubt was strange, though now, as Mark viii. 14 says, they had but one loaf.

9. Two miracles of feeding are referred to here and in Mark viii. 19. The words for 'baskets' in verses 9 and 10 differ as in the two narratives.

11. This verse may be compared with Mark viii. 16, 17.

xvi. 13-20. *Jesus at Cæsarea Philippi.* Peter and his confession are the rock on which the Church shall be built.

In the paragraph verses 13-20 (Mark viii. 27-30; Luke ix. 18-21) we enter upon the second principal phase of the public life of our Lord. Hitherto he had been extending his influence as a teacher and worker; now he begins to encounter adversity. From this point it becomes evident that he has expectations of resistance and suffering.

13. **Cæsarea Philippi**, in Gaulonitis, at the foot of Lebanon, was the most northerly point of the travels of Jesus. The city received the patronage of Herod I, but had been embellished by Philip the tetrarch, who had honoured it with the name of Tiberias Cæsar. Formerly it was known as Paneas—where Baal,

Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say 14 John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who 15 say ye that I am? And Simon Peter answered and said, 16

the Syrian Pan, was worshipped. The sinister shadow of Herodian Romanism was over the place. The signs of the great world-powers were all about them, and it was time that the disciples had faith in the Messiah who had come.

Who do men say that the Son of man is? marg. 'that I the Son of man am!' Mark and Luke have: 'Who do men say that I am?' which makes it doubtful whether Jesus did at this stage claim to be 'the Son of man,' Peter's reply shews that the 'me,' which fails in the text of Matthew, was understood by the disciples. 'The definite title [Son of man] is found in the *Book of Enoch* (xvi. 2, 3) for the first time in Jewish literature, and is historically the source of the N. T. designation' (Charles, *Book of Enoch*, p. 51). Dr. Charles rejects Schleiermacher's interpretation of the title 'the ideal man,' also Baur's 'the thoroughly human Person,' and Mr. Bartlett's combination of 'the ideal man' with 'the servant of Jehovah'; but thinks that both the latter were associated by our Lord with the 'Son of man' in majesty, spoken of in Dan. vii. 13. The *Book of Enoch* borrowed the title from 'Daniel,' but altered the content. In the former it represents a supernatural person; in the latter, a symbol of Israel. The term belongs to the early stage of the gospel, as besides the four evangelists no writing of the N. T. has it except Acts vii. 56; Rev. i. 13, xiv. 14. It stands as a name of the Messiah, or the servant of Jehovah, in Matt. xii. 8; John iii. 13, xii. 34. The title 'Son of David' had a political significance, which the 'Son of man' escaped.

14. Some say John the Baptist, as did Herod, Matt. xiv. 2. some, Elijah: who was to prepare the way of the Lord, Mal. iv. 5; Matt. xi. 14.

others, Jeremiah (only in Matthew). 2 Macc. ii. 1-12 relates that Jeremiah hid the tabernacle, the ark, and the altar of incense in a cave, that they might be brought out when 'the glory of the Lord' should come.

or one of the prophets. Luke ix. 8, 19 adds, 'was risen again.'

15. who say ye that I am? Among so many opinions it was important that they should declare their inference from all they had heard and seen.

16. Simon Peter answered. The great question, as in John

- 17 Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this

vi. 69. The form of the answer varies: in Mark, 'Thou art the Christ'; in Luke, 'the Christ of God.' Why the latter should suppress any part of an utterance so momentous, or why Matthew should add anything, we cannot tell. Usually the Synoptists agree most in their report of 'sayings.'

the Son of the living God. 'The living God' is an O. T. expression; as Hos. i. 10, where Jehovah is opposed to the deified dead of the heathen: also Deut. v. 26; Dan. vi. 20. Peter's confession became the earliest 'creed'; the first believers were baptized into the 'Name' of Jesus as the Messiah: Matt. xxvi. 63; Acts ii. 38, x. 48, xiv. 15, xviii. 28, xix. 5.

17. Here Mark and Luke end their accounts of the transaction, except to notice the charge that no man should be told. Matthew, however, has an addition so startling that many have doubted its authenticity. Wendt (*Die Lehre Jesu*, i. 18) says that it is an interpolation. Dr. Bruce thinks that 'psychological reasons are in favour of something of the kind having been said.' The real difficulty lies in the omission of the passage by Mark and Luke. This is one of the items in this gospel which made Renan to say that 'it is the most important book ever written.' Romish exegesis has entrenched itself behind verses 17, 18, though Protestant interpreters from Beza to Bengel have asked: *quid hæc ad Romanos?*

Blessed art thou, Simon Bar-Jonah. Though Simon was (Bar-jonah) the son of Jonah the fisherman, and had infirmities of character, divine grace had 'blessed' him by making him the subject of a great revelation. A man not above the intellectual level of his race or time had been lifted to the summits of inspiration. 'The light that never fell on sea or shore' had suddenly disclosed to him the mystery of the personality of Jesus.

Flesh and blood is a general description of human nature *per se*: see 1 Cor. xv. 50; Gal. i. 16; 'Blood and flesh,' Eph. vi. 12; Heb. ii. 12. The doctrine that the true faith in Jesus is that which views him as the 'Son of God' appears in Matt. xi. 27; John i. 13, iii. 5, xx. 31 (cf. 1 John v. 4, 5); Acts ii. 39; Gal. i. 15, 16.

18. And I also say unto thee. Peter had said, 'Thou art the Christ'; and now Jesus says to him, 'Thou art Peter.' It may have been that the surname 'Peter,' or, if Aramaic was

rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou

spoken, 'Cephas,' was now formally given: but see Matt. x. 2; Mark iii. 16. Then\* Cephas' would be used for both the apostle and 'the rock': as in French (Ostervald)—*Et moi, je te dis aussi que tu es Pierre, et que sur cette pierre je bâtirai mon église*<sup>1</sup>.

upon this rock I will build my church. It has been the view of many Protestant as well as Romish interpreters that the 'rock' was Peter himself: so Neander, Meyer, Bruce, Origen, Ambrose, Cyril, Chrysostom, with Luther, prefer to think it was his faith which should be the foundation of the church. Origen said that every true believer became like Peter. Jerome, Augustine, and other fathers now speak of Christ as the rock, then of Peter, then of his confession. Jerome, on Luke xxii. 32, speaks of Peter as the first living stone (1 Pet. ii. 5) placed on the foundation (1 Cor. iii. 11). The connexion of the see of Rome with Peter is based on the Clementine legends. Peter was the beginning of the universal church, not of a local community. James seemed to acquire precedence over Peter in Jerusalem, and in Antioch Paul resisted him to the face.

my church. The word 'church' does not occur in the three other gospels. Matt. xviii. 17 has it twice. If, as some assert, 'Salvation is by the Church' (*extra ecclesiam nulla salus*) these primitive documents are singularly defective. The word is used in the O. T. (Greek) in its ordinary meaning of an assembly, a congregation; as also Matt. xviii. 17; Acts xix. 41, xx. 28. The attempt to read a later meaning into it imperils—beyond anything which rationalistic criticism has done—the authenticity of the gospels. Here it intimates that the company of believers in Jesus as the Messiah was to be separated from the congregation of Israel (Deut. xviii. 16).

the gates of Hades. Hades was the region below the earth where departed souls were dwelling. It often represents the Hebrew *Sheol*, as Ps. xvi. 10. The powers unseen cannot overthrow the church: Eph. vi. 12; Rev. i. 18; cf. Ps. cxviii. 19, 'gates of righteousness'; Wisd. of Sol. xvi. 13, 'Thou ledest down to the gates of Hades, and thou ledest up again.' 'The gates of the dark Pinto are open night and day' (Virgil, *Æn.* bk. vi. l. 126).

19. I will give unto thee the keys. The church now to be built is the beginning of the kingdom of heaven. Peter is entrusted with the keys of admission and exclusion, which

<sup>1</sup> πέτρος represents a rock in its natural site; πέτρα a fragment of rock.

thalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And

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he employed to admit the Jews (Acts ii. 38) and the Gentiles (Acts x. 48). The critics have not been able to shew why the communication of this peculiar prerogative of Peter is not referred to by Mark (traditionally known as the 'interpreter of Peter') or by Luke. On the 'keys' cf. Isa. xxii. 22; Rev. iii. 7.

**whatsoever thou shalt bind**, a promise afterwards repeated to all the disciples, Matt. xviii. 18; John xx. 23. The language was rabbinical, and referred to things commanded or forbidden. Peter exercised this authority when he went in to eat with Cornelius (Acts xi. 3); as did the 'apostles and elders and brethren' when they decided what 'burden' should be laid upon Gentile believers (Acts xv. 23).

**they should tell no man that he was the Christ.** The great secret is now revealed to the circle of the disciples, but for the present is to be kept within it. The A. V. reading, 'that he was Jesus the Christ,' was manifestly incorrect.

xvi. 21-28. *Jesus speaks plainly of death.* Peter is rebuked when he deprecates suffering for the Christ. The cross is to be shared by the disciples.

The transition from the earlier to the later stage of our Lord's ministry is marked in all the Synoptists: Matt. xvi. 21-28; Mark viii. 31-ix. 1; Luke ix. 22-27.

21. *From that time began Jesus to shew what the fate was that threatened him, of which before the disciples had no idea. Now they learn that the chief men of the nation would reject him, and bring about his death: he must go unto Jerusalem . . . and be killed, and the third day be raised up.*

If the latter item formed part of the statement at this time, it is strange that the disciples were so slow to believe in his resurrection. Bengel remarks that the first part of the gospel had to prove that Jesus was the Christ; the second part to shew that as Christ he should suffer and be raised. At the beginning of verse 21 'some ancient authorities read *Jesus Christ*' (R. V. marg.), but this was not a proper name so early; cf. Matt. i. 1.

Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But 23 he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man 24 would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save 25 his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, 26 if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the 27

22, 23. When Peter objected to his anticipation of a violent death: *Be it far from thee, Lord* (marg. 'God have mercy on thee'): *this shall never be unto thee*—a strong negative—Jesus reproved him: *thou art a stumblingblock unto me*. The stone which was for a foundation had become a stone of stumbling. After the sudden revelation 'from heaven' the unguarded soul of Peter was now occupied by another spirit. He wished for an earthly Messiah who would not suffer or die: he considered the things of men (Rom. viii. 5).

*Get thee behind me, Satan*. Whatever prominence in the church had been secured by his faith was for the time forfeited, and he must go 'behind.'

*thou mindest not*: A. V. 'thou savourest not' (Fr. *savoir*). Luke omits this rebuke of Peter. The verb is that used by Paul in Phil. ii. 5: 'Have this mind in you which was also in Christ Jesus'—where also in verse 8 (cf. Matt., verse 24) he speaks of his 'becoming obedient even unto the death of the cross.'

24. The saying, *let him deny himself, and take up his cross*, is found in Matt. x. 38; Mark viii. 34; Luke ix. 23, xiv. 27.

25. *For whosoever would save his life*: A. V. had 'soul.'

26. *give in exchange*: see Ps. xlix. 8. What ransom can a man provide when life itself is in jeopardy? Jesus took this view for himself: should he lose the higher life to gain the lower? The *Apocalypse of Baruch*, ii. 15 (dated 50-100 A.D.), says, 'For what then have men lost their life, or for what have those on the earth exchanged their soul?'

27. Jesus had the temptation to 'gain the whole world' (Matt. iv. 9), but he preferred the kingdom of heaven: 'the world' he left to Caesar (Matt. xxii. 21).



Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before

27. shall come in the glory of his Father. Here Mark and Luke depart from Matthew, and introduce the saying found in Matt. x. 32 (cf. xiii. 41, xxv. 31).

28. which shall in no wise taste of death, till... To 'taste of death' is a peculiar expression only found in Mark ix. 1; Luke ix. 27; John viii. 52, and Heb. ii. 9. Alford approves of Stier's suggestion that the phrase implies that these persons 'would taste of death' afterwards; if this were so it could not refer to the final judgement (as Meyer). Such language would raise the hopes of the disciples, but there has been much dispute about the 'coming' referred to. Erasmus, Grotius, Bleek, Wetstein, and Alford say that it refers to the transfiguration. But as Mark ix. 1 puts it in another way, 'the kingdom of God with power,' and Luke ix. 27, 'the kingdom of God,' and not as here, 'the Son of man coming,' it may be regarded as an allusion to the establishment of the church at Pentecost, and afterwards. The course of events would have furnished its own comment on the saying at the time when the gospel was produced. Possibly, as Weiss observes, the city had been destroyed.

xvii. 1-8. *The transfiguration.* Moses and Elijah with Jesus. The fear of the disciples. The cloud and the voice.

The Synoptic accounts of the transfiguration have close resemblance with numerous variations: see *Introduction*, p. 9.

1. And after six days: so Mark, but Luke 'about eight days after.' This would include two sabbaths, as was the case on Sinai, Exod. xxiv. 16, at the close of which came the revelation to Moses.

a high mountain apart. Since the days of Origen and Jerome, Tabor in Galilee has been traditionally reported as the site of this occurrence; but Tabor would be inhabited at the time. Josephus relates that the ancient fortress at its summit was strengthened in his day, so that the modern and more probable view is that it was some other eminence at the base of Hermon—

them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here

perhaps not far from <sup>2</sup>Cæsarea Philippi, where Jesus and his company were staying. The apex of Hermon, visible and 'white as the light,' would explain the description in verse 2.

**Peter, and James, and John his brother** were associated with Jesus at the raising of the daughter of Jairus, and in Gethsemane.

**2. was transfigured.** The word is used in Mark ix. 2 (not Luke); Rom. xii. 2; 2 Cor. iii. 18 (the latter apparently referring to this event, and recalling the case of Moses, Exod. xxiv. 16): cf. 2 Pet. i. 16; John i. 14. Since Tertullian (*Cont. Marcion.* iv. 22), some (Bleek, Weissäcker, Pressensé among modern writers) have regarded the same as a vision. Meyer refers to what is said in verse 9, 'tell the vision,' in favour of this view. But if a vision, did all see it, or only Peter? Matthew does not mention the sleep of the disciples, as Luke does, but he says that Jesus was 'transfigured before them.'

**3. there appeared unto them Moses and Elijah.** Luke has 'two men.' Had they been raised from the dead? This is suggested because they were 'talking with Jesus' (Mark); they 'spoke of his decease': cf. 2 Pet. i. 15. These were the chief men of the older dispensations—the Law and the Prophets; both had left the world under special conditions; both had been great instruments of revelation; both are mentioned by the latest prophecy: Mal. iv. 4, 5. How the disciples recognized them we do not know. The presence of these heavenly visitants would counteract the doubts created by what Jesus had recently said respecting his probable fate.

**4. And Peter answered. . . I will make.** The A. V. followed a reading which had brought Matthew into harmony with the other Synoptists: 'let us make.' Perhaps some consideration is due to the fact that this gospel delights to give distinction to Peter, e. g. iv. 18, x. 2, xiv. 28, xvi. 17, xvii. 24, xxvi. 37. Peter's saying is reported by all the Synoptists, but Mark and Luke say that 'he wist not what to say.'

It is good for us to be here. The 'sign from heaven' which many desired had been now given: would that it could be made permanent! Peter would house the celestial visitors and Jesus in three tabernacles, and then summon the multitude to share the

three tabernacles; one for thee, and one for Moses, and  
 5 one for Elijah. While he was yet speaking, behold, a  
 bright cloud overshadowed them: and behold, a voice  
 out of the cloud, saying, This is my beloved Son, in  
 6 whom I am well pleased; hear ye him. And when the  
 disciples heard it, they fell on their face, and were sore  
 7 afraid. And Jesus came and touched them and said,  
 8 Arise, and be not afraid. And lifting up their eyes, they  
 saw no one, save Jesus only.

9 And as they were coming down from the mountain,  
 Jesus commanded them, saying, Tell the vision to no  
 10 man, until the Son of man be risen from the dead. And  
 his disciples asked him, saying, Why then say the scribes  
 11 that Elijah must first come? And he answered and said,  
 12 Elijah indeed cometh, and shall restore all things: but  
 I say unto you, that Elijah is come already, and they

spectacle of 'glory.' But, to their disappointment, the glorified  
 saints depart, and the apostles are forbidden to mention the vision.

5. a bright cloud overshadowed them. Jesus ascended in  
 a cloud, Acts i. 9; and is similarly to return, Luke xxi. 27;  
 Rev. i. 7. As the cloud descended Moses and Elias withdrew,  
 but there came a voice out of the cloud. The declaration,  
 This is my beloved Son, appears in Matt. iii. 17; 2 Pet. i. 17.  
 Luke ix. 35 has 'my chosen' for 'my beloved,' as the *Book of*  
*Enoch*, xl. 5.

6. That the disciples fell on their face, and were sore afraid  
 is only stated by Matthew, but with great probability. At the end  
 Jesus alone remains to interpret all things: hear ye him.

xvii. 9-13. *The descent from the mountain.* Silence enjoined.  
 The prophet and the Baptist.

9. Tell the vision to no man, i. e. until the resurrection, when  
 it would be better understood. Luke does not report the following  
 conversation, but mentions that as the little company descended  
 'they held their peace.' The expectation of Elijah who shall  
 restore all things is referred to in Mal. iv. 5; Matt. xi. 14.  
 If John had not been imprisoned and slain he might have wrought  
 a moral revolution through which the murder of Jesus and the  
 destruction of the city might have been averted.

knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then 13 understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there 14 came to him a man, kneeling to him, and saying, Lord, 15 have mercy on my son : for he is epileptic, and suffereth grievously : for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, 16 and they could not cure him. And Jesus answered and 17 said, O faithless and perverse generation, how long shall I be with you ? how long shall I bear with you ? bring him hither to me. And Jesus rebuked him ; and the 18 devil went out from him : and the boy was cured from that hour. Then came the disciples to Jesus apart, and 19 said, Why could not we cast it out ? And he saith unto 20 them, Because of your little faith : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

xvii. 14-21. *The cure of epilepsy.* The disciples were unable to heal him through their little faith.

14. The fact that the miracle follows the account of the transfiguration in all the Synoptic Gospels shews that the ground is historical. Mark as often gives the most detailed account. Matthew had not mentioned the multitude, but Mark explains that 'they saw' it as they descended. In verse 18 Matthew says 'the devil went out' ; but he does not at first describe the case as one of possession as Mark does.

15. *he is epileptic.* A. V. 'lunatic,' which is more literal. Luke says that he was an 'only child.'

17. *O faithless and perverse generation.* All the Synoptists report this reproach on the disciples because of their inability to exorcise the evil spirit.

20. *Because of your little faith :* a better reading than 'unbelief,' A. V. Luke reports the man as saying, 'help my

- 22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the  
 23 hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.  
 24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth  
 25 not your master pay the half-shekel? He saith, Yea.

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want of faith.' They are assured that with faith they could remove ~~this mountain~~, near which they stood. On the mustard seed see the note on xiii. 32. Luke xvii. 6 introduces this saying on another occasion, and reads: 'Ye would say to this sycamine tree,' &c.

21. Verse 21, which was taken probably from Mark x. 29, is omitted in the R. V. after the best authorities. Verse 20 is substantially repeated in Matt. xxi. 21.

xvii. 22-23. *Jesus repeats the prediction of his own death.* The regret of the disciples.

22. The prediction of the rejection and death of Jesus, already given in xvi. 21, is now repeated with an addition. He is to be delivered up into the hands of men; cf. Mark ix. 31; Luke ix. 45. The latter says that the disciples 'did not understand this saying,' i. e. not fully. Peter, evidently, had some apprehension when he replied (xvi. 22), 'Be it far from thee, Lord'; and here it is said ~~they were exceeding sorry~~ (verse 23).

xvii. 24-27. *Jesus pays tribute at Capernaum.* Peter finds the money in the mouth of a fish.

24. The miracle performed to obtain money for the tribute is only recorded in Matthew. Whether derived from oral tradition or from a written source, it is strange that Mark, 'the interpreter of Peter,' did not notice it. Holtzmann thinks that the money was required for the temple rather than for the state; but the narrative was required to influence believers of a later time, who were sometimes disposed to withhold their dues from the reigning authorities: Rom. xiii. 6. This would, however, reduce the narrative to a myth, and Holtzmann allows that it is 'but a half-grown one.' The 'toll' or 'custom,' that is, the public tax, had to be paid there, and probably also the 'tribute' or 'census,' which was the private tax. In post-exilic days the half-shekel was required from all above twenty for the temple charges; after the destruction of the city it was paid to the state—to 'the kings of the land.' Some have thought that the fish was sold for a *stater*, = half a crown; but this would have been too much.

And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, 26 From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou 27 to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

In that hour came the disciples unto Jesus, saying, 18 Who then is greatest in the kingdom of heaven? And

25. What thinkest thou, Simon? *lit.* 'How seems it to thee?' one of Matthew's phrases: xviii. 12, xxi. 28, xxii. 17, 42; xxvi. 66.

27. thou shalt find a shekel: marg. 'stater.' The 'shekel' was the Hebrew coin equivalent to the Greek coin, the 'stater.' The annual tax on every Jew towards the cost of the temple was 'the didrachma' (A. V. verse 24, 'tribute'), i. e. two drachma (Greek) or half a shekel (Jewish). The 'stater' found in the fish's mouth would, therefore, pay the tax both for Jesus and for Simon: Exod. xxx. 12-16. The tribute was paid lest offence should be given to those zealous for the law. A similar concession was made by Paul (Acts xxi. 21) when he paid for sacrifices: cf. Rom. xiv. 21.

xviii. 1-14. *The greatest in the kingdom.* A little child placed in the midst. The peril of those who make men to stumble. The lost sheep more precious than those that are safe.

The hopes awakened by the transfiguration and the following miracles led the disciples to speculate upon their relative positions in the kingdom.

1. Who then is greatest (marg. 'greater') in the kingdom of heaven? It is clear that what had been said to Peter (xvi. 18) had not settled the question. Perhaps the preference shewn to the three—Peter, James, and John—as witnesses of the transfiguration, had raised the controversy. In Mark ix. 33-50 and Luke ix. 46-50 it is said that Jesus began the conversation; in Matthew, the disciples came to Jesus with the question. Such a variation would arise in the oral gospel<sup>1</sup>.

<sup>1</sup> Sir J. C. Hawkins, *Horæ Synopticae*, p. 57.

He called to him a little child and set him in the midst  
 3 of them, and said, Verily I say unto you, Except ye turn,  
 and become as little children, ye shall in no wise enter  
 4 into the kingdom of heaven. Whosoever therefore shall  
 humble himself as this little child, the same is the great-  
 5 est in the kingdom of heaven. And whoso shall receive  
 6 one such little child in my name receiveth me: but  
 ' whoso shall cause one of these little ones which believe  
 on me to stumble, it is profitable for him that a great  
 millstone should be hanged 'about his neck, and *that*  
 7 he should be sunk in the depth of the sea. Woe unto  
 the world because of occasions of stumbling! for it must

2. **a little child, and set him in the midst.** Mark: 'taking him in his arms,' and Luke: 'set him by his side'—variations which can scarcely be attributable to written sources.

3. **Except ye turn.** Such was the translation in Tyndale, Coverdale, and the Geneva, first edition; but in the second edition the latter brought in 'converted'—a word which was receiving a new significance. The original has a passive form with a reflexive meaning—'one turns himself,' as John xii. 40; cf. Luke xxii. 32, 'when once thou hast turned again.' The general doctrine is that of John iii. 3, 'Except a man be born anew, he cannot see the kingdom of God.'

**ye shall in no wise enter:** a double negation = 'not at all.' Before they disputed about precedence in the kingdom, they should first be certain that they were qualified to have any place in it. Mark and Luke do not mention the turning, only the reception of the child.

4. **Whosoever therefore shall humble himself.** To 'become as little children' is not to return merely to their pristine innocence—implied in being 'born anew'—but to their trustful helplessness—to the poverty of spirit emphasized in Matt. v. 3.

5. **And whoso shall receive.** Cf. Matt. ix. 37.

6. **a great millstone, or marg. 'a millstone turned by an ass,'** Mark ix. 42. Smaller millstones were worked by women, Matt. xxv. 41.

**that he should be sunk:** A. V. 'drowned.' The word is only used here and in Matt. xiv. 30 to describe Peter's submersion in the sea.

7. **occasions of stumbling:** see note on Matt. v. 27-30, where this counsel is first given.

needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand 8 or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee 9 to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one-eye, rather than having two eyes to be cast into the hell of fire. See that ye 10 despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? if any man 12 have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the

10. See that ye despise not. Such exhortations can be best understood as addressed to prophets and teachers. Humility in the pastor will dispose him 'not to despise' the little ones, nor to cause them to stumble.

in heaven their angels: a remark only found in Matthew. The idea of guardian angels grew after the exile, Ps. xci. 11; cf. Tobit v. 4, 16; Acts xii. 15, 'it is his angel'; Rev. i. 20, 'angel of the church'; Luke xvi. 22; Heb. i. 14. The angels of the presence were supposed to be of the highest rank; Luke i. 19, 'I Gabriel stand in the presence of God'; Rev. vii. 15. Origen taught that every man had a good angel and a bad one<sup>1</sup>.

11. The R. V. omits this verse. Luke xix. 10 would probably have the correct association of the words, though such an important saying would bear repetition.

12. Luke also connects the parable of the lost sheep (not in Mark) with 'the sinner that repenteth,' and perhaps with the Gentile. Few shepherds would have a hundred sheep, yet if one were so rich he would not willingly lose one. The true pastor will not neglect the straying and outcast, however valuable his permanent flock may be.

<sup>1</sup> 'Jesus accepts the popular belief in the existence of angels, but never (even in Matt. xviii. 10, or xxvi. 53) countenances the belief that they influence life in the present, perhaps in the parable of the Wheat and the Tares (xiii. 24-40) he directly discountenances it.' (Prof. G. Buchanan Gray, *Encyclop. Biblica*, i. 169.)



13 mountains, and seek that which goeth astray? And if  
 so be that he find it, verily I say unto you, he rejoiceth  
 over it more than over the ninety and nine which have  
 14 not gone astray. Even so it is not the will of your  
 Father which is in heaven, that one of these little ones  
 should perish.

15 And if thy brother sin against thee, go, shew him his  
 fault between thee and him alone: if he hear thee, thou  
 16 hast gained thy brother. But if he hear thee not, take  
 with thee one or two more, that at the mouth of two  
 17 witnesses or three every word may be established. And  
 if he refuse to hear them, tell it unto the church: and

14. it is not the will of your Father: marg. 'a thing willed,' more correctly. He has not absolutely determined that any shall perish.

xviii. 15-20. *The treatment of offenders.* The appeal to the church. Binding and loosing. The promise to united prayer.

15. In this gospel the earliest form of church life is presupposed. The treatise really discusses 'The Church and the Ministry.' Mark and Luke omit this section, verses 15-22, though Luke xvii. 3, 4 is equivalent to verses 21, 22. In that primitive period all are brethren; none is 'greater' than the rest. No single authority can decide causes: the appeal is to the whole congregation of believers.

if thy brother sin. The oldest MSS. omit 'against thee'; the offence might be general, not particular.

go, shew him his fault, or 'convict him,' as John viii. 46, xvi 8: A. V. 'reprove.'

if he hear thee, thou hast gained thy brother: as a friend, if personal relations were involved; as a believer for the church, if general questions were concerned; besides, there would be gain to him, Jas. v. 20.

16. If he would not hear, then one or two more might join in the appeal. It was an ancient law (Deut. xix. 15) that 'at the mouth of two witnesses or at the mouth of three witnesses, shall a matter be established' (John viii. 17).

17. And if he refuse . . . tell it unto the church. The word 'church,' Greek *ecclesia*, does not occur in the four Gospels except in this place twice, and in xvi. 18, q. v. It can only be taken here in the old meaning (marg. R. V.) of 'congregation.' He who

if he refuse to hear the church also, let him be unto thee, as the Gentile and the publican. Verily I say unto you, 18 What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, 19 that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are 20 gathered together in my name, there am I in the midst of them.

would not listen to the brethren in fellowship was to be treated as the **Gentile and the publican**, with whom it was a defilement to eat. Such a statement must be viewed from the standpoint of the disciples at that time.

**18. What things soever ye shall bind.** Whatever powers were conferred on Peter (xvi. 18) are here bestowed upon his fellow disciples: cf. John xx. 23. Schleiermacher has remarked that 'the ministry of the keys is the power by which the church determines what belongs to the Christian life'; but the 'church,' or 'congregation,' does not consist exclusively even of apostles, much less of the clergy.

**19, 20. Again I say unto you.** Jesus often spoke of the benefits of prayer. He now teaches that the power of the keys, of binding and loosing, whatever these terms may signify, are subject to the laws of prayer. Moreover, these promises were not made to the 'head of the church' only, or to conspicuous members of it, but to 'two or three,' provided that they **shall agree**, and **are gathered together in his name**. When these conditions are fulfilled, Jesus says, **there am I**. The 'Real Presence' is secured to the church, which may here claim its charter and warrant, but must also recognize the conditions of this great endowment. The gift is not dependent on numbers, for 'two or three' may put in their claim. They must, however, be 'gathered together,' and in the name of Christ. The 'Name' represents the whole character and spirit of Christ. It is exhibited in sympathy and compassion, which receives the little ones, verse 5, and goes after the lost sheep, verse 12. It is fearful to cause stumbling to others, verse 6, and is honest and considerate in its treatment of offence, verse 15. Above all, it cherishes the spirit of forgiveness, verse 21. The Divine Presence, therefore, is not secluded to sacred times, on places, or officers, or functions<sup>1</sup>. The Rabbis

<sup>1</sup> Bishop Lightfoot, *Philippians*.

21. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? 22 until seven times? Jesus saith unto him, I say not unto thee; Until seven times; but, Until seventy times 23 seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with 24 his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand 25 talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be

have said that where two or three sat in judgement there was the Shechinah. An ancient reading of verse 20 was: 'Two or three are not gathered in my name where I am not.' This arose from the fact that the Greek indefinite pronoun 'where' happens to have the same letters as the negative 'not.'

xviii. 21-35. *Forgiveness*. Parable of the ungrateful debtor.

21. Then came Peter, to whom the teaching seemed so wide and liberal as to require an explanation 'Is the forgiveness of injuries to go on without limitation, provided that the transgressor repent? The doctrine seemed to be more sentimental than practical. The Rabbis said that you could only forgive thrice.

22. The marginal 'seventy times and seven,' according to the description of Lamech's revenge, Gen. iv. 24 (LXX), would well represent the utmost limits of human forbearance; yet *seventy times seven* would better exhibit the love 'which never faileth.' Jesus required an inexhaustible spirit of forgiveness in his followers, because only they who forgive can be forgiven; cf. comments on Matt. vi. 12. He who pleads that supreme law of mercy by which forgiveness is possible (Rom. xii. 21) becomes bound by that law (Matt. vii. 2). Luke xvii. 3. 4 has a passing reference to the teaching on forgiveness, but the parable of the debtor is only in Matthew.

24. *ten thousand talents* would be 'at least two millions sterling, but this would not be more than the manager of a province might accumulate: cf. Matt. xxv. 16. Perhaps some flagrant case amongst the officers of 'a certain king' had just been made public. The corruption in oriental administration, from the days of satraps to that of the latest pashas, has been proverbial.

made. The servant therefore fell down and worshipped <sup>26</sup> him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved <sup>27</sup> with compassion, released him, and forgave him the debt. But that servant went out, and found one of his <sup>28</sup> fellow-servants, which owed him a hundred pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down <sup>29</sup> and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast <sup>30</sup> him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they <sup>31</sup> were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, <sup>32</sup> and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst <sup>33</sup> not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and <sup>34</sup>

**25. commanded him to be sold.** The Jewish law allowed men to be sold into slavery for debt; e.g. Exod. xxii. 3, 'if he have nothing, he shall be sold for his theft.'

**26, 27.** While the servant was prostrate before his master and 'was worshipping' him, the master's compassion was aroused, and he **forgave him the debt**. The contrast between the obsequiousness of this man and his subsequent arrogance is striking.

**28-30. owed him a hundred pence**, i. e. about seventy shillings sterling. Men sometimes forgive great offences more readily than lesser ones. This favoured criminal became suddenly violent to his fellow servant, and **took him by the throat, and cast him into prison**.

**31.** The witnesses of this injustice were **exceeding sorry**. There is a common conscience and moral sense which rules society more than we sometimes think.

**33. shouldst not thou also have had mercy?** This is where the teaching of the parable culminates. The recipient of mercy is bound to be merciful.

delivered him to the tormentors, till he should pay all  
 35 that was due. So shall also my heavenly Father do  
 unto you, if ye forgive not every one his brother from  
 your hearts.

19 And it came to pass when Jesus had finished these  
 words, he departed from Galilee, and came into the  
 2 borders of Judæa beyond Jordan; and great multitudes  
 followed him; and he healed them there.

3 And there came unto him Pharisees, tempting him,  
 and saying, Is it lawful *for a man* to put away his wife  
 4 for every cause? And he answered and said, Have ye  
 not read, that he which made *them* from the beginning

xix. 1-2. A paragraph which marks a transition, as vii. 28.

1. And it came to pass when Jesus had finished these  
 words: Mark x. i. On this formula in Matthew, see vii. 28. A  
 new section evidently commences at this point, for Jesus had  
 'set his face towards Jerusalem.' It is scarcely the journey  
 described in Luke ix. 51, for that proceeded through Samaria.  
 Now he returns through Perea from the north, and travels in the  
 district 'beyond Jordan,' which, however, the evangelist says  
 was within the borders of Judæa. Some have surmised that  
 this gospel dates from that region; but for this there is little  
 testimony. This final return, on the way from Galilee to Jeru-  
 salem, was a very important part of the public life of Jesus, and  
 some of the parables of Luke may have belonged to it, and some  
 of the incidents mentioned by John vii-xi.

xix. 3-12. *On lawful divorce.* The institution of marriage allows  
 only one case. Celibacy for the sake of the kingdom.

The discussion on divorce (Mark x. 2-12) is not in Luke. The  
 subject has been already noticed (Matt. v. 27-32), but here  
 receives more detailed consideration. *Is it lawful... for every  
 cause?* The school of Himmil said that, according to Deut.  
 xxiv. 1, it was; the school of Shammai denied it (Josephus, *Ant.*  
 iv. 8. 23). The matrimonial history of Antipas would no doubt be  
 in mind, though Meyer thinks the Pharisees would scarcely  
 canvass the proceedings of the ruler when they were in his  
 territory. No doubt they would consider the opportunity of  
 bringing Jesus to say something that would be objectionable to  
 the local authorities to be in their favour.

4. *Have ye not read?* A frequent expression in Matthew; e.g.

made them male and female, and said, For this cause 5  
 shall a man leave his father and mother, and shall cleave  
 to his wife; and the twain shall become one flesh? So 6  
 that they are no more twain, but one flesh. What  
 therefore God hath joined together, let not man put  
 asunder. They say unto him, Why then did Moses 7  
 command to give a bill of divorcement, and to put her  
 away? He saith unto them, Moses for your hardness 8  
 of heart suffered you to put away your wives: but from  
 the beginning it hath not been so. And I say unto you, 9  
 Whosoever shall put away his wife, except for fornication,  
 and shall marry another, committeth adultery: and he  
 that marrieth her when she is put away committeth  
 adultery. The disciples say unto him, If the case of 10  
 the man is so with his wife, it is not expedient to marry.

III. 3, xxi. 16, 22, xxii. 31. The divine ordination in Gen. ii. 24 was earlier even than Moses.

5. **the twain shall become one flesh.** The original phrase was more idiomatic in Hebrew than in Greek.

6. **What therefore God hath joined.** 'What,' not 'whom': the bond of marriage is God's institution; the association of particular parties in this bond is due to human arrangement.

7. **Why then did Moses command . . . ?** They said that Moses had 'commanded' the bill of divorcement. Jesus replies that the great lawgiver had 'suffered' it; but cf. Mark x. 4. A concession to human weakness had been made in the Mosaic legislation, yet the older law was authoritative for man, not the more recent enactment.

8. **from the beginning it hath not been so.** It may be mentioned that the Essenes regarded the Mosaic law as a departure from the original law of God. It is not to be inferred from this part of our Lord's teaching that second marriages under any circumstances is wrong, or that the re-marriage of the divorced is unlawful.

9. **Divorce, except for fornication, is forbidden.** The more stringent aspect of the terms used by Mark and Luke is modified in Matthew. Matt. v. 32 and xix. 9 make a doublet: cf. Mark x. 11-12; Luke xvi. 18. The last words of verse 9 are doubtful.

10. **If the case of the man is so.** This was a remark of the disciples, but it was made, Mark x. 10 informs us, when they had

11. But he said unto them, All men cannot receive this  
 12 saying, but they to whom it is given. For there are  
 eunuchs, which were so born from their mother's womb :  
 and there are eunuchs, which were made eunuchs by  
 men : and there are eunuchs, which made themselves  
 eunuchs for the kingdom of heaven's sake. He that  
 is able to receive it, let him receive it.
- 13 Then were there brought unto him little children, that  
 he should lay his hands on them, and pray : and the  
 14 disciples rebuked them. But Jesus said, Suffer the little  
 children, and forbid them not, to come unto me : for of

retired 'into the house.' The Greek word translated 'case' here is the same which is used in vers<sup>e</sup> 3 in the phrase, 'for every cause.' It can scarcely be made to mean 'case,' 'relationship,' except by supposing a Latinism which reduces it to a synonym with *res*, or our 'affair.' This is the view of Thayer (*Lexicon*); but Meyer, Alford, Morison, &c., hold that it refers to the cause of separation, as in vers<sup>e</sup> 3. The Vulg. *si ita est causa hominis* inclines to the other view.

11. **they to whom it is given.** A law of compulsory celibacy for any class, therefore, is not authorized. The Essenes and other ascetic sects discouraged or condemned marriage ("Tim iv. 3).

xix. 13-15. *Jesus and the children.* Whom the disciples rebuke the Master receives.

13. **that he should lay his hands on them, and pray.** The imposition of hands was a form of prayer: Acts viii. 15-17. According to a well-known idiom of scripture writers the conjunction 'and' is exegetic; that is, introduces an explanatory clause. Mark x. 13-16 and Luke xviii. 15-17 agree generally with Matthew, but have 'that he should touch them.'

**the disciples rebuked the parents, not the children,** because they did not wish their Master to be annoyed.

14. **Suffer the little children.** As is often the case with sayings, this utterance is given verbatim by each Synop<sup>tist</sup>. It has been debated whether the declaration, **of such is the kingdom of heaven**, refers to children in age; or to the childlike. The pronoun generally would favour the latter meaning; yet it may also be applied to the 'little ones,' who in Mark are called 'babes'. cf. Matt. xviii. 3.

such is the kingdom of heaven. And he laid his hands on them, and departed thence.

And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt

xix. 16-22 *Eternal life.* Only obtained by obedience and sacrifice. The ruler's regret when he heard these terms.

16. The interview with the rich ruler was one of the most important scenes, and followed by one of the most important discussions, in the evangelic history. Each of the Synoptists, therefore, carefully describes it. Matt. verses 16-30; Mark x. 17-31; Luke xviii. 18-30.

The one of Matthew and Mark is in Luke 'a certain ruler'; yet Mark adds that 'he ran and kneeled' before Jesus, which was an uncommon recognition of the dignity of the Galilean teacher. The apparently incidental character of the great occasions in the life of Jesus should be noticed. There was no announcement published, no programme beforehand, of great miracles and sensational addresses that might be seen and heard. The blind men were sitting by the side of the road as 'Jesus passed by,' and in this instance it was 'when he was gone forth into the way' that the inquirer rushed out upon him.

The question related to 'eternal life,' which the Pharisees were held to promise to their followers: John v. 39

- 17. The R. V. follows the older authorities, which have in Matthew an independent version of the question put to the man by our Lord: *Why askest thou me concerning that which is good?* This reading, which is found in the oldest Greek MSS., and in the ancient Syriac and Latin versions, seems to have been displaced by harmonists who desired to make all the gospels agree. This has so often happened that modern criticism allows every peculiar reading to have a special claim for consideration. It may also be remarked that this form of the question escapes an implication, involved in the text of Mark and Luke, that Jesus was careful to discriminate between himself and God. The passage is quoted in two ways by Justin Martyr: *Apol. i. 16.* 'None is good but God only, who has created all; *Dial. c. Trypho* 101, 'There is but one good, my Father who is in heaven.'

18. He saith unto him, Which? or 'What kind of commandments, ritual or moral?' That part of the law which Jesus



not kill, Thou shalt not commit adultery, Thou shalt not  
 19 steal, Thou shalt not bear false witness, Honour thy  
 father and thy mother : and, Thou shalt love-thy neigh-  
 20 bour as thyself. The young man saith unto him, All  
 21 these things have I observed : what lack I yet? Jesus  
 said unto him, If thou wouldest be perfect, go, sell that  
 thou hast, and give to the poor, and thou shalt have  
 22 treasure in heaven : and come, follow me. But when  
 the young man heard the saying, he went away sorrowful :  
 for he was one that had great possessions.  
 23 And Jesus said unto his disciples, Verily I say unto

always emphasized is found in its moral precepts. He requires his followers to 'keep' these 'commandments.' 'The self-confident he refers to the law, the penitent he consoles' (Bengel). The 'law' for the true Israel is to be found in the more practical part of the 'ten words,' and ritual requirements ~~are~~ 'conspicuous by their absence.' Matthew adds the sentence : **Thou shalt love thy neighbour as thyself** (verse 19), though Weiss thinks it to be an interpolation : cf. Lev. xix. 18; Matt. xxii. 39.

**20. The young man.** Matthew alone presents him as such. It might have been inferred from his being 'a ruler,' and that he speaks of his youth (Mark and Luke, 'from my youth,' which R. V. omits in Matthew) as already past, that he was scarcely a 'young man' when he came to Jesus. Possibly tradition on this subject varied.

**what lack I yet?** So Matthew, who adds (21), **If thou wouldest be perfect.** Mark reports that 'Jesus looking upon him loved him, and said, One thing thou lackest.' The instruction, 'sell that thou hast, and give to the poor,' appears in each version. It does not state the condition of salvation for all, but of the perfection to which he aspired.

**22. he went away sorrowful,** not only because his wealth was threatened (Luke omits 'for he had great possessions'), but because he found that it was more to him than the kingdom of heaven.

xix. 23—xx. 16. **The rich and the kingdom.** The camel and the needle's eye. The disciples had left all; yet the last should be first. The parable of the labourers shews the operation of this <sup>also</sup> ~~parable~~.

cf. M. There is no question that Jesus taught that **It is hard**

you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for <sup>24</sup> a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the <sup>25</sup> disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking <sup>26</sup> upon them said to them, With men this is impossible; but with God all things are possible. Then answered <sup>27</sup> Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus <sup>28</sup> said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall

for a rich man to enter into the kingdom of heaven, though Mark x. 24 explains it to refer particularly to those 'that trust in riches.'

- 24. The proverb of the camel and the needle's eye is quoted in the *Quran*. Some MSS. favour the view that it was a 'cable,' not a 'camel'—the original words having some similarity; and again, that the 'needle's eye' was a low gate into the city, where camels before entrance had to be unloaded; but the ordinary view seems to be correct. The doctrine was novel. Riches were thought to be a credential of the favour of God. Jesus, however, blessed the poor, Matt. v. 3.

- 26. Riches bring temptations which 'with men it is impossible' to resist; only 'with God' can the feebleness of man become victorious over the evil which earthly abundance associates with itself. When it is said that with God all things are possible, while many things are impossible with men, it is no mere declaration of the omnipotence of God and of the impotence of man. The Saviour shews that divine power works with man for his good.

27, 28. All the Synoptists say that it was Peter who reminded the Master that he and his companions had already made the great sacrifice. The tense employed refers to the very time when they 'left all' and 'followed' Jesus (Matt. iv. 20). Jesus assures them that they shall have their reward at the final crisis in the regeneration. This word is used in Acts iii. 21, which speaks of the 'restoration of all things.' In Tit. iii. 5 it represents spiritual renewal or regeneration. Then when the Son of man

sit upon twelve thrones, judging the twelve tribes of  
 29 Israel. And every one that hath left houses, or brethren,  
 or sisters, or father, or mother, or children, or lands, for  
 my name's sake, shall receive a hundredfold, and shall  
 30 inherit eternal life. But many shall be last *that are* first,  
 20 and first *that are* last. For the kingdom of heaven is  
 like unto a man that is a householder, which went out  
 early in the morning to hire labourers into his vineyard.  
 2 And when he had agreed with the labourers for a penny  
 3 a day, he sent them into his vineyard. And he went  
 out about the third hour, and saw others standing in the  
 4 marketplace idle; and to them he said, Go ye also into

takes his place on the throne (Rev. iii. 21), they also shall have  
 twelve thrones, judging the twelve tribes of Israel. This  
 part of the promise is only in Matthew here, but Luke xxii. 30  
 brings it in at the last supper. Yet this was not a promise abso-  
 lutely to the Twelve, for Judas was yet amongst them; and in  
 verse 30 we read, *many shall be last that are first.*

30. He thus rebukes those who are ambitious for ecclesiastical  
 supremacy, and encourages all who have 'forsaken' and 'followed.'  
 The doublet, Matt. xx. 16, agrees with Luke xiii. 30 in 'the last  
 shall be first,' but this place agrees with Mark x. 31. In verse 29  
 'wife' is omitted in the R. V. from the things that may be for-  
 saken for the sake of the kingdom of heaven. It yet remains  
 in Luke.

1. The parable of the Labourers, which is only in Matthew,  
 shews that he had some sources of information not known to, or  
 not used by, the other Synoptists. It is introduced in the same  
 way as the parables in chap. xiii: **For the kingdom of heaven**  
**is like.** 'For' intimates that the object of the parable is to en-  
 force what had been said before, viz. the aphorism in ch. xix. 30.  
 In the grape-gathering season many labourers were required, and  
 the master would be in search of them **early in the morning.**

2. **a penny a day** would supply the necessities of life; two-  
 thirds of a denarius, or 'penny,' was the pay of a Roman soldier  
 under Tiberius.

3. As the 'day' extended from six a.m. to six p.m. ('twelve  
 hours,' John xi. 9), **the third hour** (Acts ii. 15) would be nine  
 a.m., when the men ought to have been in the field. The can-  
 didates for employment collected **in the marketplace**, as did the

the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us,

children (xi. 16). They seemed to be idle, but neglected classes are seldom without some defence: **no man hath hired us** (7).

8. **And when even was come.** Deut. xxiv. 15 directed that the labourer should be paid every day: 'thou shalt give him his hire, neither shall the sun go down upon it.' The 'hired servants,' who obtained their daily food, were envied by the prodigal (Luke xiv. 17). Payment was made by the **steward**—an official only mentioned in Luke viii. 3 and Gal. iv. 2. Luke xvi. 1 has another designation.

The order of payment was unusual: the steward was to begin from the last unto the first, and they who had laboured but an hour were to receive the full amount.

11. It was perhaps natural that those who had worked longer should murmur at the capricious act of the master, as did the brother of the prodigal when the father's generosity seemed to have injustice in it.

12. Their complaint was that the late comers had **spent but one hour** in the vineyard; or, with an idiom not unfamiliar to workmen of our own day, 'had made but one hour' (Acts xv. 33, xviii. 23). They were made equal with those who had borne the burden of the day and the scorching heat, which sometimes drove labourers from the fields (Jas. i. 11; 2 Kings iv. 19).

\* which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver

15. *is thine eye evil?* i. e. thy mind or motive. Many allegorical interpretations of the parable have been supplied, as that the vineyard is the church, the time of payment the *Parousia*, or second coming of Christ. They have approached the right view, doubtless, who have thought that the 'last' were the Publicans, and the 'first' the Pharisees; or, by a similar antithesis, the Gentiles and the Jews, as Jerome, Grotius, Hilgenfeld, and Holtzmann. At the same time we must remember that the saying which this parable is to elucidate refers to those who enter the service of Christ (xix. 30). Matthew (ix. 37, 38) says that 'the labourers are few,' and that the disciples should pray the 'Lord of the harvest, that he send forth labourers.' In this way the saying might be in anticipation of future days in the church, when the original Twelve were surpassed in spiritual success by such workers as Stephen, Barnabas, and Paul. The latter says (1 Cor. iii. 9), 'We are God's fellow-workers: ye are God's husbandry;' and in this case, certainly, the last became first.

16. The phrase 'for many shall be called' is omitted by R. V., but is found in xxii. 14.

xx. 17-28. *Crucifixion predicted.* A request from the mother of Zebedee's sons. Power in the church dependent on sacrifice; the least to be greatest.

17. *And as Jesus was going up to Jerusalem.* This is the third and fuller prediction of his decease which Jesus gave to his disciples. In xvi. 21, he foretold his rejection and death; in xvii. 22, his death and resurrection; now he declares how he shall die.

him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

19. Matthew alone has crucify, though Mark x. 33 includes the deliverance 'unto the Gentiles,' which indirectly points to their mode of execution. Luke xviii. 32 refers to the 'death of the cross' in 'shamefully entreated,' but verse 34 adds that 'they understood none of these things.'

and the third day he shall be raised up, not as A. V., 'he shall rise again.' The Synoptists follow here one account, yet Matthew uses a different verb from that found in Mark x. 34; Luke xviii. 33.

\* 20. The next section (verses 20-28), which evidently belongs to this period, when the disciples were distracted between their own hopes concerning 'the kingdom,' and the sad predictions of their Master, is not in Luke. Mark x. 35 ascribes the question to James and John, while Matthew says, the mother of the sons of Zebedee with her sons: yet in verse 22 the sons are addressed in reply.

\* 21. This shows that the account in Matthew has another behind it, which may have been that of Mark. The 'mother of the sons of Zebedee' was Salome (Matt. xxvii. 56; Mark xv. 40). Evidently they had not taken to heart what Jesus had said about his humiliation and death; nor, when they asked for the chief places in the kingdom, could Peter's primacy have been recognized. Jesus had already spoken of 'twelve thrones,' Matt. xix. 28. The principal ministers of a king sat on his right hand and on his left; so Jonathan and Abner sat with Saul, according to Josephus (*Ant.* vi. 11. 9): the right hand was the place of highest honour (*Gen.* xlviii. 4; *Acts* vii. 55).

\* 22. The cup represented the lot or destiny of any one, whether of good or evil (*Ps.* xvi. 5, *xxiii.* 5; *Isa.* li. 17). Besides the 'cup' there was a 'baptism,' which is mentioned in Mark x. 38, but is properly omitted by the R. V. in Matthew.

They say unto him, We are able, though only beginning

- 23 He saith unto them, My cup indeed ye shall drink : but  
to sit on my right hand, and on *my* left hand, is not  
mine to give, but *it is for them* for whom it, hath been  
24 prepared, of my Father. And when the ten heard it,  
they were moved with indignation concerning the two  
25 brethren. But Jesus called them unto him, and said,  
Ye know that the rulers of the Gentiles lord it over  
them, and their great ones exercise authority over them.  
26 Not so shall it be among you : but whosoever would  
27 become great among you shall be your minister ; and  
whosoever would be first among you shall be your  
28 servant : even as the Son of man came not to be minis-

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to apprehend the awfulness of the predicted tragedy. James was the first of the Twelve to die for the Messiah (Acts xii. 2) ; and, if tradition may be accepted, John also had his share of suffering.

23. *is not mine to give.* This was an expression of subordination to the will and authority of his Father, which Jesus recognized at other times, as in Matt. xxiv. 36, xxvi. 42 ; John v. 30, xiv. 28 ; Acts i. 7.

*for them for whom it hath been prepared.* The honours of the kingdom were reserved for the fit ; for them they were 'prepared' or 'made ready' (Matt. xxv. 34 ; 1 Cor. ii. 9).

24. Luke (xxii. 24-30) places the discourse about precedence in the final stages of our Lord's life. In his arrangement, Matthew follows Mark x. 35-45. The ten were indignant at the ambition of the two. The conception of a hierarchy was far below the horizon of the primitive church. The Jewish republic and not a Gentile monarchy was the first ideal of the Christian *ecclesia*.

27. *whosoever would be first among you.* In secular states there was a gradation from the prince or the aristocracy down to the attendants and slaves ; but in the church, 'the slave' was to be 'the first' ; the 'deacon' or 'minister,' / the great one.' No teaching of Jesus or of the written gospel was so soon forgotten as this. In a phrase used in 1 Pet. v. 3, 'lording it over God's heritage,' the word is employed which is found in R.V. verse 25, 'lord it over them.' This connexion of the passages was obscured in the A.V. 'exercise dominion.'

28. There is an addition to verse 28, which appears to have been inserted from Luke xiv. 8-10 (or Westcott and Hort say 'from an independent source'), and as the Greek MSS. chiefly omit it, it does not appear in our N.T. One phrase in verse 26, 'whoso-

tered unto, but to minister, and to give his life a ransom for many.

And as they went out from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What

ever would become great among you, let him be your minister (deacon),<sup>1</sup> recurs in xxiii. 11, but there it reads 'he that is greater.' Mark x. 43 has the text as Matthew in this place, but Mark ix. 35 (a doublet), which carries an allusion to 'the first shall be last' (Matt xix. 30; Luke xxii. 26), introduces another variation.

to give his life a ransom for many. The word here rendered 'ransom' is almost identical with that used in 1 Tim. ii. 6, 'who gave himself a ransom for all.' The expression in Matthew seems to anticipate the future doctrine of the church; and probably this verse is from the evangelist.

xx. 29-34. *Two blind men.* They receive their sight, for they believe in Jesus as the 'son of David.'

29. The cure of the blind man (Matt. verses 29-34; Mark x. 46; Luke xviii. 35-43), whom Mark calls 'Bartimæus,' is described in the two first gospels as having been wrought as they went out from Jericho. Luke, on the other hand, reports that it took place 'as he drew nigh to Jericho.' For this difference there is no explanation, nor for the fact that Matthew alone speaks of two blind men. All represent the victim or victims of blindness as 'sitting by the way side,' and both Matthew and Mark say that he, or they, were begging. The address to Jesus as 'son of David' is that which we find in the case of two blind men in Galilee, recorded in Matt. ix. 27.

31, 32. All the accounts mention the rebuke of the applicant by the crowds, and that Jesus 'stood' and ordered the blind into his presence<sup>1</sup>. Beggars in the East are vociferous and pertinacious:

<sup>1</sup> There is at this point almost a typical instance of resemblance and variation:

Matthew, 'And Jesus stood still, and called them, and said.'

Mark, 'And Jesus stood still, and said, Call ye him.'

Luke, 'And Jesus stood, and commanded him to be brought.'



33 will ye that I should do unto you? They say unto him,  
 34 Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring 3 *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway 4 he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

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they cried out the more. As Jericho was the last stage in the pilgrim route to Jerusalem, and the passover was near, there would be a multitude of spectators. Luke says, 'all the people, when they saw it, gave praise unto God.'

xxi. 1-11. *Jesus at Jerusalem.* The ass and colt on which Jesus was to ride according to prophecy. The 'Hosanna' of the multitude.

The triumphal entry into Jerusalem, of which we have four accounts (Matt. xxi. 1-9; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-18), notably signalizes the commencement of what is called 'Passion Week.' John xii. 1 says that Jesus came to Bethany six days before the passover, and as he would rest on the sabbath, this was probably the first day of the week, afterwards called 'Palm Sunday.'

1. In Bethany, the place where Mary and Martha lived, Jesus found his abode on each evening of this fateful week.

2. He sent two disciples, probably Peter and John (Mark xiv. 13; Luke xxii. 8), to Bethphage = 'the house of figs,' to bring an ass tied, and a colt with her. Matthew so closely follows Mark that his mention of both ass and colt is singular. That the dam should be with the foal is natural enough; but Mark and Luke represent the colt as the animal on which Jesus rode, whereas Matthew (verse 7) says that the garments were placed on both ('on them'), and that Jesus rode 'upon them.' (The plural pronoun is used, a fact which is not indicated in the R. V. 'thereon'.)

Tell ye the daughter of Zion,  
Behold, thy King cometh unto thee,  
Meek, and riding upon an ass,  
And upon a colt the foal of an ass.

And the disciples went, and did even as Jesus appointed. 6  
them, and brought the ass, and the colt, and put on 7  
them their garments; and he sat thereon. And the 8  
most part of the multitude spread their garments in the  
way; and others cut branches from the trees, and spread  
them in the way. And the multitudes that went before 9  
him, and that followed, cried, saying, Hosanna to the  
son of David: Blessed is he that cometh in the name  
of the Lord; Hosanna in the highest. And when he 10  
was come into Jerusalem, all the city was stirred, saying,  
Who is this? And the multitudes said, This is the 11  
prophet, Jesus; from Nazareth of Galilee.

5. This account best suits the prophecy in Zech. ix. 9: upon an ass, and upon a colt. Some refer 'upon them' to the garments placed on the colt. Patristic interpretation found the animals to be figurative of Judaism and Christianity. They are more credible who make the act illustrative of the lowliness of Jesus. It may be noticed that for *straightway he will send them*, in verse 3, Mark xi. 3 has, 'The Lord . . . will send him back thither,' i. e. the ass was to be returned. The quotation in verse 5 from Zechariah is mixed with part of Isa. lxii. 11, and varies between the Hebrew and the Greek (LXX). Neither Mark nor Luke refers to the prophecy; John xii. 15 does so, but says that 'when Jesus was glorified, then they remembered that these things were written.' Justin Martyr (*Apol.* i. 32) connects the event with Gen. xlix. 11, 'Binding his foal unto the vine.'

8. the most part of the multitude. R. V. represents a somewhat unusual phrase in the original.

9. The cry of the children, *Hosanna*, or 'Save now,' is from a hymn used at the Feast of Tabernacles, found in Psalm cxviii. 25, as also *Blessed is he that cometh in the name of the Lord*.

10. The effect of this strange but suggestive procession was, that (verse 15) all the city was stirred, and at that time pilgrims from many regions would be gathered there. Many would ask, *Who is this?*

11. The city dwellers would think little more of the scene or

10 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the

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of the central figure after they heard that it was the prophet, Jesus, from Nazareth of Galilee. Visitors from the north would take perhaps more interest in the matter. However, Mark xi. 11 tells us that Jesus went into the temple, 'looked round about upon all things,' and then retired to Bethany.

xxi. 12-16. *Jesus in the temple.* He expels the traders, and heals the blind and the lame. The alarm of the priests.

12. The narrative of the purification of the temple is found in Mark xi. 15-19; Luke xix. 45-48 (cf. John ii. 13-17). Jesus entered into the temple of God (the last two words omitted, R. V. marg.), and cast out all them that sold and bought. Foreign money had to be exchanged for Jewish, that the temple dues might be paid, and for this the tables of the money-changers were required; but the brokers had their offices on sacred ground. 'Doves' were offered by the poor in place of lambs. John mentions the 'sheep and oxen' brought for sacrifice. The stern severity which Jesus assumed in this proceeding was carried so far that, as Mark says, 'he would not suffer that any man should carry a vessel through the temple.' It seemed as though worship by external services was about to disappear at once, and that of the spirit was to come in suddenly. This assumption of authority, with the dread of a religious revolution, alarmed the priests—this Galilean would take possession of the very house of God.

De Wette, Bleek, Neander, and Weizsäcker identify this occasion with that described in John ii. 13-17; others (as Meyer) maintain that they were two separate events: one at the beginning, the other at the close of the public ministry of Jesus Christ. It may be noted (1) That the circumstances are almost exactly similar: a passover was near; the money-changers and the dealers in doves are all expelled. The only difference is that John cites Ps. lxi. 9, while the Synoptists quote Isa. lvi. 7. (2) Meyer suggests that the first instance might not be mentioned by the Synoptists, because it did not occur in Galilee: only then we might wonder that John, who reports so many things done in Jerusalem, did not mention the second case. Meyer also argues that the first act might be forgotten after three years. This reduces the importance of the event and its consequences too much for the entire history. (3) It is doubtful whether Jesus would have ventured on an act so significant at the early period supposed by the fourth gospel. John ii. 19 introduces a reference

seats of them that sold the doves; and he saith unto 13 them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. And the 14 blind and the lame came to him in the temple: and he healed them. But when the chief priests and the 15 scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearest thou what these 16 are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went 17 forth out of the city to Bethany, and lodged there.

Now in the morning as he returned to the city, he 18

to the resurrection, which was not spoken of at all until a much later period. The idea of two separate events rests on a theory of chronological precision which can scarcely be applied to the evangelical narratives—to Matthew and John least of all. In this case Matthew (verses 12-17) places the expulsion of the traffickers on the day of the public entry into the city; Mark (xi. 11-15), more probably, on the day following.

13. It is written: in Isa. lvi. 7 and Jer. vii. 11—two passages from the O. T. combined.

14, 15. The healing of the blind and the lame in the temple is only recorded by Matthew, as also that the priests had jealously observed the children and their 'Hosanna.'

16. On did ye never read . . . ? see Matt. xii. 3.

xxi. 21-22. *The barren fig tree.* Jesus returns from Bethany to Jerusalem each day. The fig tree which disappointed him when hungry withers away. A lesson on faith in prayer.

17. All the Synoptists refer to the habit of Jesus in departing from the crowded city each evening to rest in Bethany: he . . . lodged there.

18. in the morning as he returned to the city, he hungered. We need not question that the hunger was real (Matt. iv. 2), or that the disappointment, when he found no fruit, was real also; yet this does not imply sudden anger or a spirit of revenge. The fig trees were generally bare in winter. The leaves return in a favourable season as early as the passover time, but not fruit.

- 19 hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree  
 20 withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately  
 21 wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken  
 22 up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
- 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as

Sometimes the old fruit was not all gathered, and was yet edible. Mark says 'the time of figs was not yet.' The evangelists scarcely suggest here (as Luke xiii. 6) that the tree and its condition and fate were symbolic of effete Judaism and its imminent destruction.

21. Both Matthew and Mark make a lesson on what may be done by faith and prayer, on which cf. Matt. xvii. 20 with Mark xi. 23 and Luke xvii. 6.

xxi. 23-32. *Controversy in the temple about the Baptist.* His ministry ought to have been received. Parable of Two Sons.

23. The next great occasion in this wonderful story is the encounter of Jesus with the chief priests and the elders of the people in the temple. The procession on the first day of the week, the crowds, the cry of the children, the cleansing of the temple, the miracles, and teaching had brought sensation to a maximum. The priests must accept or disprove the claims of Jesus to be the Messiah: verses 23-27; Mark xi. 27-33; Luke xx. 1-8. During the night they had consulted and had elaborated a skilfully drawn question which should be unanswerable: it ought to cover this Pretender with confusion. So, when he was come into the temple, at the critical moment, after the morning prayer, the crowd, anticipating the conflict, had gathered about Jesus and his friends. Now the 'chief priests'—the highest dignitaries in

he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude, for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye? A man had two sons; and he came to the first, and said, Son, go

church or state—drew near. They interrupted him as he was teaching; their great question could not linger: *By what authority doest thou these things?* We can imagine the silence which fell upon that crowd as they waited for his answer.

**24, 25.** But his reply was but another question: *The baptism of John, whence was it? from heaven or from men?*

**26.** How simple, yet how perplexing! If they said that John was, 'from heaven' they would condemn themselves, for they had not accepted his message. Should they say 'from men,' the crowd would stone them (Luke), for all hold John as a prophet.

**27.** Their only refuge was in agnosticism: *We know not.* Meyer and other commentators miss the point here by supposing that the priests and Pharisees had failed in believing what John had said about Jesus. This was not it, but rather that they had not received John's ministry of repentance and preparation for the kingdom. In verse 32 they are reminded that 'the publicans and harlots' had 'believed him.' Nicodemus (John iii. 5) was required to accept this baptism of water; the first disciples of Jesus had been followers of the Baptist; but 'the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him' (Luke vii. 30). Even Jesus came to be baptized of John: see Matt. iii. 15.

**28.** The parable of the two sons is only in Matthew, though it has some points of resemblance with that of the 'Prodigal Son,'

- 29 work to-day in the vineyard And he answered and  
 said, I will not: but afterward he repented himself, and  
 30 went. And he came to the second, and said likewise.  
 And he answered and said, I go, sir: and went not.  
 31 Whether of the twain did the will of his father? They  
 say, The first. Jesus saith unto them, Verily I say unto  
 you, that the publicans and the harlots go into the  
 32 kingdom of God before you. For John came unto you  
 in the way of righteousness, and ye believed him not:  
 but the publicans and the harlots believed him: and ye,  
 when ye saw it, did not even repent yourselves afterward,  
 that ye might believe him. "
- 33 Hear another parable: There was a man that was  
 a householder, which planted a vineyard, and set a hedge  
 about it, and digged a winepress in it, and built a tower,  
 and let it out to husbandmen, and went into another

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Luke xv. The latter looks at the religious history of Jews and Gentiles; the former at the different reception given to the call of the gospel by separate classes. There are many various readings of the passage, because there has been doubt whether the Pharisees approved of the conduct of the disobedient son or of the one that repented.

31. The R. V. leaves the first in verse 31, but Lachmann, Tregelles, and Westcott have 'the last.' This, however, is associated with a change in the order of answers which leaves the meaning the same.

xxi. 33-46. *The Vineyard and the Servants.* "Even the son is put to death." The stone which was rejected.

33. The parable of the Vineyard (Isa. v. 1-7) appears in Matt. verses 33-46; Mark xii. 1-12; Luke xx. 9-19 with little change. When a householder . . . planted a vineyard, a wall or a prickly hedge was the usual defence. Israel was wonderfully segregated by mountains, by the desert, and by the sea from surrounding peoples of greater power. Its seclusion was at once its safety and its peril. The winepress was usually hollowed out of rock, with two compartments, the upper for the grapes, the lower for the wine. Both parts are referred to in Joel iii. 13. Often vineyards or oliveyards were let out to husbandmen, who paid

country. And when the season of the fruits drew near, 34 he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and 35 beat one, and killed another, and stoned another. Again, 36 he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto 37 them his son, saying, They will reverence my son. But 38 the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him 39 forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He 41 will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall

to the proprietor one-half the produce. This system of farming was common in feudal Europe.

34. The servants who were sent to collect his fruits were the prophets, who were subjected to persistent resistance and persecution.

37. At length he sent his son, saying, They will reverence my son (Mark and Luke, 'beloved son').

38. But the unfaithful husbandmen saw this to be their great opportunity. They said: This is the heir; come, let us kill him; as did the brothers of Joseph, Gen. xxxvii. 27.

39. The reference to the fate of Jesus, who was crucified without the city (Heb. xiii. 12), is very clear in they took him, and cast him forth out of the vineyard, i. e. their repudiation of him was complete.

41. Matthew ascribes the prediction of the fate of the murderers to the people: They say. No doubt some sense of justice still lingered in their breasts.

He will miserably destroy those miserable men. The R. V. is here ingeniously literal (cf. A. V. 'wicked men'), and fairly indicates one of those paronomasiae, i. e. a play on words, which some quote against every theory of a translation. It became a general conviction in Christian circles that Jerusalem was destroyed because Jesus had been rejected and crucified. The vineyard was indeed let out to other husbandmen. The



42 render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner :

This was from the Lord,

And it is marvellous in our eyes ?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation

44 bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces : but on whom-

45 soever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his

46 parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Romans entered into the political inheritance of Israel; the Gentiles became children of Abraham and heirs of the promise.

42. The prophetic figure of the rejected stone is taken from the same Psalm (cxviii. 22) from which 'Hosanna' is derived. By Paul (Rom. ix. 33) it is applied to Jesus as the Messiah. In 1 Pet. ii. 6 there seems to be some allusion to the admission of the Gentiles to the church, which is the application of it in the Synoptic Gospels: **Therefore say I unto you, The kingdom of God shall be taken away from you (43).**

44. Here and in Luke xx. 18 there is associated with this a reference to 'the stone of stumbling,' Isa. viii. 14, 15, which again is referred to by Paul, Rom. ix. 33, and 1 Pet. ii. 8, as also in Isa. xxviii. 16. What the Jew objected to was a foundation which would sustain the Gentile as well as himself: cf. 1 Cor. iii. 11; Eph. ii. 20. **The head of the corner (43)** was perhaps some famous monolith placed in the foundation of the second temple, or on the uppermost place in the wall at a conspicuous angle.

For A. V. 'will grind him to powder,' G. V. has **will scatter him as dust**. The latter is nearer the ordinary classical meaning of the word.

45. **they perceived that he spake of them**. All the Synoptists have this confession of the authorities that they understood his parable.

46. **they took him for a prophet**, which was the highest

And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants,

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honour they could at that time render to him; see on John the Baptist, verse 26.

xxii. 1-14. *Parable of the Marriage Feast.* The invitation disregarded, the servants abused, then the murderers punished. A wider summons given, when one entered without a wedding-garment.

1-3. The parable of the Marriage Feast as it appears here is only in Matt. xxii. 1-14. The parable in Luke xiv. 15-24 is evidently the same, but with many differences. The feast was made in honour of the son of the king; Luke omits this, but agrees that the servants were sent to call them that were bidden. The great lesson of the parable is that the gospel, rejected by Jews, was to be offered to a wider circle.

4. The invitation already given by John and Jesus was to be renewed by other servants. The dinner (Matthew) was a midday meal, and the first of a series of entertainments; the 'supper' (Luke) was one of the later items in the programme. The original word for the marriage feast is in the plural, suggesting that it was distributed over several days. Hence if the first day's call was disregarded, others could be brought in on following days.

5. But they made light of it. This is the same word used in Heb. ii. 3, 'if we neglect so great salvation.' Luke has, 'all with one consent began to make excuse.' Mystical meanings in each of the pleas for absence have been sought, but the latter seem to have been adduced merely to give form to the parable. Under such circumstances men unwilling to go to a feast would proceed one to his farm, another to his merchandise.

6. Luke does not include the account of the violence, even

7 and entreated them shamefully, and killed them. But  
 8 the king was wroth; and he sent his armies, and de-  
 8 stroyed those murderers, and burned their city. Then  
 9 saith he to his servants, The wedding is ready, but they  
 9 that were bidden were not worthy. Go ye therefore  
 10 unto the partings of the highways, and as many as ye  
 10 shall find, bid to the marriage feast. And those servants  
 11 went out into the highways, and gathered together all  
 11 as many as they found, both bad and good: and the  
 12 wedding was filled with guests. But when the king  
 12 came in to behold the guests, he saw there a man which  
 13 had not on a wedding-garment: and he saith unto him,  
 13 Friend, how camest thou in hither not having a wedding-  
 13 garment? And he was speechless. Then the king said  
 to the servants, Bind him hand and foot, and cast him

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to murder, inflicted on the servants; nor of the punishment of the murderers.

7. The fact that the king sent his armies . . . and burned their city shews that this parable was intended to declare the consequences of the rejection of Jesus by the Jews. The intrusion of these circumstances has led some to suppose that here Matthew combines two parables.

8. **The wedding is ready.** Though the gospel was preached to Gentiles before the destruction of the city by Paul and others, yet after that event it was more freely proclaimed and accepted. The comparison of the kingdom of heaven to a 'wedding' is found in Matt. xxv. 1; Rev. xxi. 2.

10. The effect of the wider invitation is an immense accession to numbers, but quality is difficult to maintain; bad and good were found together in the church: wheat and tares.

12. But the Gentiles had to be taught that if conformity to Jewish ritual was not required of them, submission to the claims of the higher righteousness could not be dispensed with (Matt. v. 20). None had a right to enter this feast without a wedding-garment. The persecutors and murderers had been slain (verse 7), and the new guests are subjected to careful scrutiny: the king came in to behold the guests (12). So Paul (Rom. xi. 21) made the spiritual overthrow of the Jew a lesson for the Gentile: 'if God spared not the natural branches, neither will he spare thee.'

out into the outer darkness; there shall be the weeping, and gnashing of teeth. For many are called, but few are chosen.

Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. And they sent to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute

**13. the weeping and gnashing of teeth.** Cf. Matt. viii. 12, xiii. 42, 50, xxiv. 51, xxv. 30; Luke xiii. 28.

**14. For many are called, but few chosen.** This was specially manifest when the gospel was first preached. Not all those who are included in the visible church belong to the church of the saved: 'called and chosen and faithful,' Rev. xvii. 14. This passage was one of the first in the N. T. to be quoted as Scripture. The 'Epistle of Barnabas,' which was only fully known in a Latin translation, has since 1849 been known in Greek. Its date is supposed to be about 115 A. D. It says (iv. 14), 'Let us beware lest we be found, as it is written, "Many are called, but few are chosen."' It should also be noticed that the epistle is in the same place speaking of Israel, which had been 'abandoned' of God. A similar passage in 4 Esdras viii 3 has sometimes been quoted as the origin of this saying; but it is now generally believed that this apocryphal book was produced at the end of the first century.

**xlii. 15-22. A conspiracy.** The Pharisees and Herodians combine to ensnare Jesus. Is tribute to Cæsar lawful? An historic reply.

**15. the Pharisees . . . took counsel how they might ensnare him.** Mark (xii. 13-17) and Luke (xx. 20-26) say that the conspirators hoped that they might compromise him with the rulers.

**17. The question shewed their usual astuteness.** If he forbade tribute unto Cæsar, the Herodians, as the supporters of the existing régime, would impeach him; if he recommended the payment, he would offend the Pharisees and the populace. The nationalist cry was, 'No king but God.'

**19. The 'tribute money' had a foreign name—*aerarius*, a Latin word. The term itself was full of prejudice. Matthew the collector would well know its full significance.**

20 money. And they brought unto him a penny. And  
 1 he saith unto them, Whose is this image and super-  
 21 scription? They say unto him, Cæsar's. Then saith  
 he unto them, Render therefore unto Cæsar the things  
 that are Cæsar's; and unto God the things that are  
 22 God's. And when they heard it, they marvelled, and  
 left him, and went their way.

13 On that day there came to him Sadducees, which say  
 24 that there is no resurrection: and they asked him, saying,  
 Master, Moses said, If a man die, having no children,

a penny: see Matt. xviii. 28, xx. 2, 9; Mark xii. 15; Luke  
 xx. 24. This was the 'coin of the census, or tribute.' It was to  
 oppose this 'taxing' of a denarius per head that Judas of Galilee  
 had risen long before, Acts v. 37. Whether the tax had to be  
 paid in Roman coin, or whether the later Herods had placed the  
 royal effigy on the Jewish money, is doubtful.

20. The latter bore no 'image' of a ruler before this time. The  
 Herodians only united with Pharisees for mischief, as Herod with  
 Pilate. Their religious indifference brought them into affinity  
 with the Sadducees more than with the Pharisees; and their  
 political tendencies were thoroughly opposed to those of the  
 latter: Josephus, *Ant.* xvii. 2, 4.

21. The answer of Jesus to his associated foes astonished the  
 men of that day, and is still being pondered by human governors  
 in church and state. It is the same in all the Synoptists:  
 Render . . . unto Cæsar, &c.

xxii. 23-33. *The Sadducean question.* Will they marry in the  
 resurrection? What is meant by 'the God of Abraham,' &c.?

23. The question of the Sadducees (Mark xii. 18-27; Luke xx.  
 27-40) shews that their objection to the doctrine of a future life  
 was based on scientific and practical difficulties as well as on the  
 lack of support in the O. T. Mark and Luke do not mention this  
 sect before this event: cf. Matt. iii. 7. 'The marginal reading  
 'saying' is better than R. V. 'which say' that there is no  
 resurrection.

24. The law which required a surviving brother to marry his  
 brother's widow, if she were childless, is found in Deut. xxv. 5,  
 but is implied in Gen. xxxviii. 8, and was an almost universal  
 ethnic custom. (Such marriages are called *levirate* from the Latin  
*levir* = brother-in-law.) The Deuteronic passage is not quoted  
 verbatim by the Synoptists. It applied specially to the absence of  
 male children: if he 'have no son.'

his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: 25 and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second 26 also, and the third, unto the seventh. And after them 27 all the woman died. In the resurrection therefore whose 28 wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, not 29 knowing the scriptures, nor the power of God. For in 30 the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But as touching 31 the resurrection of the dead, have ye not read that which

25. Matthew represents the case as one that had actually occurred: **there were with us seven brethren**; but some (Chrysostom, Victor, Meyer) hold that it was supposititious and frivolous.

28. **In the resurrection therefore.** The Pharisees entertained materialistic conceptions on such subjects, and expected the faithful to have wives and children in Paradise—an idea which has taken root in Mahometanism. The *Book of Enoch* (x. 17) says that the righteous shall live so long as to beget thousands. The Pharisaic doctrine was, therefore, open to the Sadducean criticism.

29. **Ye do err, not knowing the scriptures,** which speak of the patriarchs as living still in relation to God: Exod. iii. 6, 'I am the God of thy father,' &c. The doctrine of the resurrection was not yet so clearly defined as it was afterwards. The identity of that doctrine with that of immortality appears more clearly in Mark xii. 26: 'as touching the dead, that they are raised.' The teaching assumes that the O. T. has, underlying its view of the relation of man to God, this conception of a permanent association with Him: John v. 39. The Sadducees, because they did not know the true significance of what was said in the Scriptures, *lit.* 'since ye do not know the Scriptures,' are refuted from the Pentateuch which they professed to accept. Nor did they rightly estimate the power of God who gave man his present life, we know not how, and can continue that life under conditions at present not disclosed. The Pharisees were right in their faith in immortality, but their grosser conceptions of it are rebuked.

30. **The saints in the resurrection . . . are as angels in heaven** ('of God,' A. V. and R. V. marg., is doubtful).

- 32 was spoken unto you by God, saying, I am the God of  
 33 Abraham, and the God of Isaac, and the God of Jacob?  
 34 God is not *the God* of the dead, but of the living. And  
 when the multitudes heard it, they were astonished at  
 his teaching.
34. But the Pharisees, when they heard that he had put  
 the Sadducees to silence, gathered themselves together.  
 35 And one of them, a lawyer, asked him a question, tempt-  
 36 ing him, Master, which is the great commandment in  
 37 the law? And he said unto him, Thou shalt love the  
 Lord thy God with all thy heart, and with all thy soul,  
 38 and with all thy mind. This is the great and first com-  
 39 mandment. And a second like unto it is this, Thou

xxii. 34-40. *The lawyer's question.* All the law comprised in two commandments.

35. Luke has a section (x. 25) which resembles this reference to an inquiring lawyer (cf. Mark xii. 28-34), but introducing the parable of the good Samaritan. Renan (Strauss) confounds this narrative with that of the ruler, xix. 16. Matthew abridges the account of Mark, who, however, describes the man as 'one of the scribes,' and never speaks of 'lawyers.' Matthew only mentions them here (Luke vii. 30, xi. 45). Though Matthew and Luke say that the lawyer came **tempting** Jesus, Mark puts a more favourable construction on the man's motive. He shews that the man candidly received the answer from Jesus, and that the latter said: 'Thou art not far from the kingdom of God.'

36. **which is the great commandment?** or rather, 'Of what kind is it?' Is it moral or ceremonial? Once more Jesus taught that life is more than creed, 'conduct more than ritual.' **Thou shalt love the Lord thy God with all thy heart.** These words from Deut. vi. 4-5 were in the *Shema* which was recited daily by every Jew, and written on the roll which the scribe carried about with him. The O.T. included all the powers of man—of thought, feeling, and energy—under heart, soul, and might: Matthew follows a variation in the LXX which omits 'might,' but Luke x. 27 combines heart, soul, might and mind.

38. **This is the great** (or, by the Hebrew idiom which uses the positive for the superlative, 'the greatest') **and first commandment.**

39. The **second** commandment is taken from Lev. xix. 18.

shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,

44

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

**40. On these two commandments hangeth the whole law, and the prophets:** Rom. xiii. 9; Matt. v. 17, vii. 12.

xxii. 41-46. *Another great question from Jesus.* Is the Christ David's son or David's Lord? Unanswerable.

**41.** Matthew (verses 41-46) says that the question relating to David's son and Lord was addressed to the **Pharisees**: in Mark xii. 35-37 and Luke x. 41-44 it came in a discourse to the people--among whom some Pharisees still lingered.

**42.** All parties were agreed that the **Christ** would be a **son of David**. Such passages as Isa. xi. 1 and Jer. xxiii. 5 (cf. Matt ii. 23) had seemed to make this clear to later interpretation, yet there is no reference to the fact in the *Book of Enoch*.

**43. How then doth David in the Spirit call him Lord?** So far as Matthew's language is concerned it might be that David inwardly, i. e. in his own spirit, called him 'Lord'. For 'in spirit' Mark has 'in the Holy Spirit,' and Luke, 'in the book of Psalms.' The quotation is from Ps. cx. 1. This Psalm is frequently referred to in the N. T., and until recently was regarded as a composition of David: 'David himself said,' &c, Mark xii. 36. Modern criticism disputes this point. Dr. Sanday (*Inspiration*, p. 409) says, 'Whatever its true date it seems difficult to believe [that the Psalm] really came from him.' But in our Lord's days the authorship was unquestioned. The original is, 'The oracle of Jehovah to Adonai is'; but in the Greek both these titles of Deity were represented by one word, 'Lord.' The problem was to shew how he who was confessed by all to be the Son of David could yet be his superior and Lord.

**44. Sit thou . . . till I put thy enemies underneath thy feet:** A. V. had 'till I make thine enemies thy footstool,' which is the reading in Luke xx. 42. Heb. i. 13. This is a case in which Matthew and Mark accept a variation from both the Hebrew and the Greek in an O. T. quotation.



45 If David then calleth him Lord, how is he his son?  
 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23. Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylac-

46. And no one was able to answer him a word. 'This remark is placed by Mark at the end of the previous discussion. He had overcome every antagonist. Henceforth his enemies could only plan his destruction. *Nova dehinc quasi scena se pandit* (Bengel).

xxiii. 1-12. *Jesus and the scribes.* 'They say and do not' Disciples are not Rabbis. 'The humble shall be exalted.'

The chief contents of this chapter are peculiar to Matthew. Some fragments of the same collection of sayings are found in Mark xii. 38-40; Luke xi. 39-52, xx. 45-47.

2. sit on Moses' seat: Exod. xviii. 13, 'Moses sat to judge the people'; cf. 2 Thess. ii. 4.

3. The direction to do and observe that which the scribes taught is not inconsistent with Matt. xvi. 6, or with Mark xii. 38 (Luke xx. 46). These teachers quoted and expounded the law of Moses. That they say, and do not is noted in Matt. vii. 26: cf. Jas. i. 22; and Paul's impeachment of the Jewish teachers, Rom. ii. 17.

4. they bind heavy burdens. The following words 'and grievous to be borne,' A. V., are probably from Luke xi. 46. Peter, Acts xv. 10, describes circumcision as a yoke unbearable: cf. Acts xv. 28. These burdens were not only ceremonial but financial. The 'yoke' of Jesus was 'easy,' Matt. xi. 30. These spiritual taskmasters brought pressure to bear upon the 'shoulders' of their victims, but did not endure a strain upon their own 'fingers.'

5. Their piety was ostentatious: Matt. vi. 1.  
 they make broad their phylacteries. 'Phylacteries (Heb. *tephillin*, or prayers; Gk. guards, charms, or amulets) were strips

teries, and enlarge the borders of their garments, and 6,  
 love the chief place at feasts, and the chief seats in the  
 synagogues, and the salutations in the marketplaces, and 7  
 to be called of men, Rabbi. But be not ye called 8.  
 Rabbi: for one is your teacher, and all ye are brethren.  
 And call no man your father on the earth; for one is 9  
 your Father, which is in heaven. Neither be ye called 10

of parchment inscribed with four portions of the law, and worn on the left arm and on the forehead (Exod. xiii. 16).

and enlarge the borders: the fringes and tassels, all of which were prescribed by traditional use, and were worn by Jesus himself: Matt. ix. 20; cf. Num. xv. 38.

6. They love the chief place at feasts, as Luke xiv. 8. The couch (*triclinium*) held two or three guests: the most honoured of these occupied the centre or the right-hand place.

the chief seats in the synagogues were placed in front of the congregation, where all could have a sight of those who occupied them: cf. Jas. ii. 3, 'sit thou here in a good place.'

7. the salutations in the marketplaces. The definite article, which is introduced in the R. V., points to the usual greetings and tokens of respect which awaited persons of dignity when they appeared in the centres of publicity.

8. But be not ye called Rabbi. Such a direction presupposes the existence of a society of believers in which some attained authority over the rest. The hearers of such sayings were already 'teachers' or 'prophets.' 'Rabbi,' 'my Lord,' or 'my great one,' had not long been in use as the titles of Jewish doctors and scribes. These sayings of Jesus form the ground on which the 'Friends,' and some other Christian societies, base their opinion that 'flattering titles' should not be used among Christians—one is your teacher, not 'master,' as verse 10.

all ye are brethren. This is the name which the believers generally receive in the Acts and Epistles. 'even Christ' is omitted from this verse, R. V.: see verse 10.

9. And call no man your father on the earth. No power on 'earth' was really above them; the true authority is 'the heavenly,' R. V. marg. 'Abba, Father' is the believer's address to God alone, Rom. viii. 15. Paul considered himself to be the 'father' of the church in Corinth, 1 Eph. iv. 15, and regarded Timothy as his 'true child in faith,' 1 Tim. i. 2. The saying forbids the pride of office, but will allow the language of veneration and courtesy.

10. Neither be ye called masters, or 'guides'; but the word

- 11 masters: for one is your master, *even* the Christ. But  
 11 he that is greatest among you shall be your servant.  
 12 And whosoever shall exalt himself shall be humbled;  
 and whosoever shall humble himself shall be exalted.  
 13. But woe unto you, scribes and Pharisees, hypocrites!  
 — because ye, shut the kingdom of heaven against men:  
 for ye enter not in yourselves, neither suffer ye them  
 that are entering in to enter.  
 15 Woe unto you, scribes and Pharisees, hypocrites! for  
 ye compass sea and land to make one proselyte; and  
 when he is become so, ye make him twofold more a son  
 of hell than yourselves.

only occurs here. The Gospel of Matthew, which is the stronghold of those who advocate the supremacy of Peter and his successors, is yet fatal to all doctrines of primacy and infallibility; cf. Matt. xx. 26.

for one is your master [guide], . . . the Christ. 'Faithful is the saying, and worthy of all acceptance.'

11. But he that is greatest. The same phrase occurs in xx. 26, 27.

12. And whosoever shall exalt himself. Cf. Matt. xviii. 4; Luke xiv. 11, xviii. 14.

xxiii. 13-36. *Seven woes.* The scribes and Pharisees hinder men from entering the kingdom; make proselytes; are blind guides; misinterpret sacred things; are whited sepulchres; persecute God's messengers. The appointed judgement will come.

13. ye shut the kingdom, or, as explained in Luke xii. 52: 'ye took away the key of knowledge.'

14. Verse 14 is omitted in R. V. after the principal authorities, and was probably inserted from Mark xii. 40 and Luke xx. 47.

15. ye compass sea and land. Jewish zeal in making proselytes was proverbial. Many proselytes were at Pentecost, Acts ii. 10. The translation of the O. T. into Greek, and the diffusion of Jewish wisdom in Gentile circles, had gained many to Judaism before Christ came. Some have alleged that the Christians entered into this Jewish propaganda. The proselyte had the zeal of a pervert; Justin Martyr (*Dialogue*, 122) says that they were the most pronounced of all Judaizers in their blasphemy against Jesus. 'Proselyte' = 'one that comes to you';

Woe unto you, ye blind guides, which say, Whosoever 16 shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, 17 or the temple that hath sanctified the gold? And, 18 Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or 19 the altar that sanctifieth the gift? He therefore that 20 sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth 21 by it, and by him that dwelleth therein. And he that 22 sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for 23 ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done,

the class is described in the N. T. as the 'godly,' 'men fearing God': cf. Exod. xii. 48.

16. Verses 16-22 describe certain rabbinical distinctions in respect to oaths which the Pharisees and scribes had introduced. So completely had they missed the truth—moral and spiritual—that Jesus declares them to be **blind guides**. Oaths were taken 'by the sanctuary' because it was believed to be holier than the rest of the temple.

the gold of the temple had been presented by worshippers, and is reputed to have been immense.

he is a debtor, &c. as the marg. 'is bound by his oath.' A man might swear by the temple or altar, and there would be no obligation to fulfil his oath.

19. the altar that sanctifieth the gift. The 'altar' was that of sacrifice, 1 Cor. ix. 13; Jas. ii. 21; though in Luke i. 11 we have 'the altar of incense'; Exod. xxix. 37, 'Whatsoever toucheth the altar shall be holy.'

22. On the question of oaths see Matt. v. 33-37.

23. ye tithe mint and anise and cummin, i. e. give a tenth of these things. There were many evasions, but the Pharisees

24 and not to have left the other undone.' Ye blind guides, which strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the

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tithed 'all,' even to small herbs. 'Tithe' occurs also in Luke xviii. 12; Heb. vii. 5.

Yet they neglected—left undone the weightier matters of the law, which were judgement, Isa. i. 12; mercy, Hos. vi. 6; Matt. ix. 13; faith, or 'faithfulness,' Rom. iii. 1. The literal observance of the law is not condemned: these ye ought to have done.

24. strain out the gnat, and swallow the camel. The A. V. 'strain at' did not better represent the rendering of Tyndale and his successors after the Vulg. *excolantes*<sup>1</sup>. Insects were carefully excluded from wine by filtering. The camel was impure: Lev. xi. 2.

25. ye cleanse the outside . . . but within. Where Matthew has 'extortion and excess,' i. e. 'incontinence,' Luke xi. 39 has a more general term, 'extorting and wickedness.'

27. like unto whited sepulchres. Sepulchres were whitened afresh in the spring of every year, lest those who walked over the flat stones might be defiled by their sudden collapse. The outward fairness and the inward corruption were strongly contrasted in the case of the priest Ananias, Acts xxiii. 3.

29. ye build the sepulchres of the prophets. The veneration

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<sup>1</sup> Perhaps *percolatis culicem* in Beza had something to do with the change.

tombs of the righteous, and say, If we had been in the 30 days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye 31 witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your 32 fathers. Ye serpents, ye offspring of vipers, how shall 33 ye escape the judgement of hell? Therefore, behold, 34 I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the 35 righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and

of burial-places has always been practised in the East: even the Mahometan yields to the custom in his visit to Mecca. The 'Holy Places' in Jerusalem are the objects of chronic feuds among Christians, and the adoration of relics and shrines gradually gained a place in Christian devotion. The Jewish veneration of the tombs of prophets implied the admission of the guilt of those who had persecuted men like Jeremiah.

**32. Fill ye up then the measure of your fathers:** so Paul speaks of the Jews: 1 Thess. ii. 16, 'to fill up their sins away'; cf. Gen xv. 16.

**34. Therefore, behold, I send unto you prophets.** Luke xi. 49-51 refers this statement to 'the wisdom of God,' but the quotation cannot be traced.

**some of them shall ye kill and crucify.** Few Christians were crucified (Matthew alone mentions this form of martyrdom), though tradition speaks of Peter as having suffered crucifixion with his head downwards; Andrew also has his own form of the cross; and, according to Eusebius, Simeon the successor of James died by this means. Like Matt. v. 12, the writer suggests that the mission of the older prophets was typical of that of the latter.

**35. The reference to Zachariah son of Barachiah** is one of the great historical difficulties of the gospel. There can be no doubt that the writer intended to survey canonical history in its full range from Abel in Genesis to Zechariah in Chronicles. The clause 'son of Barachiah' does not occur in Luke and is probably

36 the altar Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. 38 late. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

an interpolation<sup>1</sup>. Zechariah the prophet was the son of Berechiah (Zech. i. 1); but Zechariah the martyr was the son of 'Jehoiada the priest,' 2 Chron. xxiv 20. Jerome says that the Gospel of the Nazarenes referred to this case. There was a Zechariah who perished after our Lord's time mentioned by Josephus, *Bell. Jud.* iv. 5. 4. He was a son of Baruch (Berechiah), and Zahn thinks he may have been in the mind of the interpolator. On **Abel the righteous** cf. Heb. xi. 4.

xxiii. 37-39. *Lament over Jerusalem.* The desolation final until repentance comes,

37. O Jerusalem, Jerusalem. Luke xiii. 34, 35 has this lamentation over the city and people at an earlier point in the narrative. He and Matthew used materials not included in Mark, and Luke's historical arrangement is often the best. Such an utterance as this, however, seems to suit the close of our Lord's ministry.

as a hen . . . under her wings. The Rabbis said that the Shechinah takes the proselyte under its wings. The evangelist uses here the Aramaic form of 'Jerusalem,' else where the Greek form. In this emphatic repetition he probably uses the very word of Jesus.

38. Behold, your house is left unto you desolate ('desolate' is omitted in marg.). The city and the temple were forsaken until the Jews should repent.

39. Ye shall not see me henceforth. Jesus now departs from the city. The discourses of the next two chapters were delivered in Bethany and elsewhere. He was no more in public in the city till the day of crucifixion.

<sup>1</sup> Zahn regards it as 'one of the mistakes of the Hebrew Gospel which the Greek redactors sought to correct.'

And Jesus went out from the temple, and was going <sup>24</sup> on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said <sup>2</sup> unto them, See ye not all these things? verily I say unto you, There shall not be left here ~~one~~ stone upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples <sup>3</sup> came unto him privately, saying, Tell us, when shall

xxiv. 1-14. *Jesus predicts destruction.* The disciples ask for signs of the end. These are false Messiahs, wars, famines, persecutions, with the universal gospel.

The great discourse contained in chap. xxiv. is also reported by the other Synoptists, Mark xiii. 1-37 and Luke xxi. 5-36. Weiss is of opinion that so long an address could not have come by oral tradition, but was in a written source. Some things may be included which belonged to other occasions. Expositors have generally supposed that it is a mixed prophecy, relating both to the destruction of the city and to the end of the world. It will be noticed that Paul's eschatology to some extent presupposes the annunciations of this chapter. As the apocalyptic literature of Judaism had provided the imagery and language for such an address, it need not be dated after the life of our Lord. Dr. Godet supposes that even the Apocalypse of John depends on the 'Logia' which contained this address.

1. his disciples came . . . to shew him the buildings. Some of the later constructions had only just been finished: he might not have seen them previously. The façade and roof of the edifice were gorgeous with white marble and gold: its splendour made Titus wish to save it. Such magnificence scarcely permitted the thought that the temple was near the close of its history.

the buildings of the temple were numerous and imposing, consisting of courts, colonnades, halls, towers, and pinnacles. Luke refers also to the 'goodly stones and offerings.'

2. For 'building' cf. Eph. ii. 21. The utter destruction of the temple pile is attested by all the evangelists. Ancient temples in India, Egypt and Greece have still some relics to represent them, but this 'holy place' was for ever obliterated. Titus understood that so long as the temple stood the Jewish nationality would persevere.

3. Such mysteries of Providence required interpretation: the disciples came unto him privately. They expected that the 'coming' of the Messiah, the 'end of the world,' and 'these things' now spoken of would happen at the same time. Mark



- these things be? and what *shall be* the sign of thy  
 4 coming, and of the end of the world? And Jesus  
 answered and said unto them, 'Take heed that no man  
 5 lead you astray. For many shall come in my name,  
 saying, I am the Christ; and shall lead many astray.  
 6 And ye shall hear of wars and rumours of wars: see  
 that ye be not troubled: for *these things* must needs  
 7 come to pass; but the end is not yet. For nation shall  
 rise against nation, and kingdom against kingdom: and  
 there shall be famines and earthquakes in divers places.  
 8, 9 But all these things are the beginning of travail. Then  
 shall they deliver you up unto tribulation, and shall kill

says that the four principal disciples asked for the explanation. They are told that the end will be introduced by famine, war, persecution, apostasy, and the general preaching of the kingdom. The direct answer to their question is contained in Matt. verses 4-14; Mark xiii. 5-13; Luke xxi. 8-19.

4. They are warned that the 'signs' would not be so unquestionable but that they might be led astray. The 'coming' was eagerly looked for, and some would prematurely announce it. The N. T. word for the great crisis, which was to be marked by the 'appearing' of the Messiah, was 'Parousia,' or 'Presence': 1 Cor. xv. 23; Jas. v. 7; 2 Pet. iii. 4.

5. **many shall come . . . saying, I am the Christ.** It is not known that there were many false Messiahs before A. D. 70. Earlier, there were Theudas and Judas, Acts v. 36, 37, and later *Bar-Cochba = son of a star*, A. D. 130.

6. Wars were to precede the final catastrophe. The time was full of tumult and strife.

7. **Famine** is mentioned, Acts xi. 28. Seneca, A. D. 58, speaks of earthquakes: 'How often have cities in Asia and Africa fallen with one movement of the earth.' 'Pestilences' is omitted from R V., although it occurs in Luke xxi. 11. The words for 'famine' and for 'pestilence' differ in only one letter.

8. **the beginning of travail.** 'These things' are but the first throes of the birth-time of the Messianic era: 1 Thess. v. 3.

9. **Then shall they deliver you up.** The disciples had hoped that when the Messiah came the reign of tyranny and injustice would be over. The warning has already been given in Matt. x. 22 with other particulars included here by Mark and Luke,

you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

**ye shall be hated of all the nations.** Tacitus described the Christians as 'a race of men disliked for their evil deeds': like Jews, they were 'convicted of hatred to the human race.'

**10. Such miseries would test the fidelity of professors, and make many stumble.**

**11. many false prophets shall arise,** such as are spoken of in 1 John iv. 1, and the *Didache*, chaps. vi, xi. 8.

**12. Because of the overflow and apparent prevalence of evil, the love of the many shall wax cold.** The term 'love,' so frequent in the fourth gospel, in the epistles, and even in the LXX, is only here in the Synoptic Gospels except Luke xi. 42. It signifies 'love in exercise' and came to be the designation of the primitive Christian communion or 'love-feast' (2 Pet. ii. 13), of which the 'eucharist' or thanksgiving was an important part. The 'eucharist' was not separated from the 'agape' until after the second century. When it came, the separation led to the perversion of the original 'communion of saints,' and to the development of the doctrine and services of the 'mass.'

**13. But he that endureth.** The period of trial would be too long and tedious for many: cf. Matt. x. 22; Mark xiii. 33. 'Endure' and 'endurance' are frequent in the N.T. Here the verb appears in the form of a past participle, and literally means 'he that endured.' The A.V. turns this into a future to conform to the tense of the principal verb: 'shall be saved.' The R.V. 'endureth' interprets the form as a 'gnomic aorist,' describing that which having happened may happen again; but it may be taken literally, like 'found,' Matt. x. 39 marg.; cf. xvi. 25. Luke xxi. 19 has 'In your patience (enduring) ye shall win your souls.'

**14. And this gospel of the kingdom.** The language is as universal in its bearings as any in the N.T.: cf. Matt. x. 18; Mark xiii. 9, 10. The gospel was made known in most parts of the

- 15 When therefore ye see the abomination of desolation,  
 which was spoken of by Daniel the prophet, standing  
 in the holy place (let him that readeth understand),  
 16 then let them that are in Judæa flee unto the mountains:  
 17 let him that is on the housetop not go down to take

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Roman empire, especially through the agency of Paul, before  
 A. D. 70.

xxiv. 15-28. *Counsels to the disciples when the signs appear.*  
 Hasty flight advised; false Messiahs not to be regarded; the  
 carcass and the eagles.

15. **the abomination of desolation**, or, 'the idolatry which  
 desolates.' This had been spoken of by Daniel the prophet:  
 Dan ix. 27, xi. 31, xii. 11. 1 Macc. i. 54 applied the prophecy  
 to the outrages inflicted by Antiochus Epiphanes, B. C. 160: 'They  
 built an abomination of desolation upon the altar.' Josephus  
 (*Ant.* x. 11. 7) regarded it as fulfilled in the Roman siege; in  
 which case the **holy place** (cf. R. V. marg.) will be the city, and  
 not the interior of the temple. The destruction of the latter  
 came only at the end of the siege, whereas the 'abomination  
 of desolation' ('standing where he ought not,' Mark xiii. 14;  
 'Daniel the prophet' being omitted, R. V.) was to be the sign  
 for flight: **When . . . ye see . . . flee.** With regard to the meaning  
 of 'abomination' cf. Dan xii. 11; Luke xvi. 15; Rev. xvii. 4, 5,  
 xxi. 27

**let him that readeth understand.** This seems to have been  
 a parenthetical or marginal direction by the evangelist to him who  
 read (not 'rehearsed,' as if oral) the Gospel in the congregation.  
 Dr Sanday (*Inspiration*, p. 292) considers that this was intended  
 for those who heard the gospel read before the event, but this  
 is not certain. Rev. i. 3, 'Blessed is he that readeth, and they  
 that hear,' shews that there was a congregational use of Christian  
 writings before A. D. 100.

16. **let them that are in Judæa flee unto the mountains.**  
 Eusebius (*H. E.* iii. 5) reports that 'all believers' (not 'many  
 Christians,' as Mr. Carr and others) fled to Pella, east of the  
 Jordan, before the end. Neither did they return, as Epiphanius  
 fabulously reports: cf. Luke xxi. 21, 'Let not them that are in the  
 country enter therein.' The continuity of the church of Jerusalem  
 was fatally broken, A. D. 70. The church in Hadrian's new city,  
 132 A. D., was Gentile: Euseb. *H. E.* iv. 6.

17-19. **him . . . on the housetop.** The investment would be  
 so complete that no opportunity of escape should be neglected.  
 One 'on the housetop' could pass from one flat roof to another,

out the things that are in his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.

or by the walls connecting the areas. If in the field he must not return to take his cloke, or other valuables from the house, not 'his clothes,' as A. V. The mother or nurse with children would be helpless before the destroyer.

20. in the winter fugitives would find no protection from the storm or during the night; while 'on a sabbath,' not more than a mile could be travelled, and no provision could be bought. Exod. xvi. 29: Acts i. 12. Neither Mark nor Luke contains this reference to the (Jewish) Sabbath, which for Gentile Christians was beginning to lose its importance.

21. then shall be great tribulation. The word for 'tribulation' is scarcely found in classical writers, but is frequent in the LXX and N. T. It means straitness, labouring under painful pressure; but this was to be 'great tribulation': Acts vii. 11; Rev. ii. 22, vii. 14. The Synoptists differ in their presentation of its extreme severity, and all again differ from what seems to be the original form of the saying (Dan. xii. 1), 'trouble, such as never was since there was a nation': cf. Deut. xxviii. 53.

22. except those days had been shortened, i. e. in number. Mark xiii. 20 has 'he shortened the days,' for the future form which appears in Matthew. This is probably a remark of the evangelist after the event.

24. great signs and wonders: a combination often found, as Deut. xiii. 1; Isa. viii. 18; Acts ii. 43; 2 Thess. ii. 9. In verses 22-24 Matthew has coincided with Mark xiii. 20-23; in verses 26-28 there is a counterpart in Luke xvii. 23, 24, 27.

- 26 I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcass is, there will the eagles be gathered together.
- 29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall

28. Verse 28 is a *crux interpretum*. What is the carcass? and what are the eagles? Jerome, Theophylact, Calvin, and Beza thought that the latter represented believers collecting about the glorious Messiah in the great day. More have interpreted the saying as a reference to the Roman eagles gathering around the dying city: de Wette, Bruce, &c. Meyer, on the other hand, is led by Luke's language to conclude that 'the carcass' is the spiritually dead, about which the angels of destruction will collect. None of these is quite satisfactory. The connexion suggests that the evidences of the Messiah's coming are referred to. Men need not go to the east or to the west to see the Messiah. As eagles gather round the dead in the desert, so the signs of the *Parousia* will multiply around humanity when the hour arrives.

xxiv. 29-31. *Signs in heaven.* The fig tree gives tokens of approaching summer. The end sudden, as in the days of Noah. The watchful and unwatchful servants.

29. The *Parousia* is to follow the 'great tribulation,' i.e. the destruction of the city. Matthew and Mark do not add to the list of warnings, as Luke xxi. 21, that 'the people . . . shall be led captive,' and 'Jerusalem shall be trodden down of the Gentiles.' Weiss and Harnack assume from this omission that the original gospel must have been written before A.D. 70. The signs are found in the O. T.: Isa. xiii. 10; xxxiv. 4; Jer. iv. 4; Ezek. xxxii. 7; Joel ii. 28-32.

the powers of the heavens. The stars were regarded as belonging to the 'host of heaven,' Isa. xl. 26; Deut. iv. 19. Matthew, verses 29-42, includes a passage which is also in Mark xvi. 24-27 and Luke xxi. 25-36.

On 30. the sign of the Son of man. Dan. vii. 13 represents the

appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and

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Son of man as coming 'in the clouds of heaven' to the 'ancient of days' to receive a kingdom; cf. Rev. i. 7. Meyer contends, and not without reason, that the prophecy henceforth refers to the second coming of Christ. Bengel supposes that the time had not yet come for a disclosure of the events which should come between the overthrow of Jerusalem and the *Parousia*. This came in the Apocalypse, for the interpretation of which the famous commentator had a special scheme. The 'sign' of the Son of man was supposed by many fathers to be the Cross. Olshausen, Bleek, &c., think it might be a star, as Num. xxiv. 17; Matt. ii. 2. R. V. on the clouds, not 'in,' A. V.

31. they shall gather together his elect. Cf. Matt. xxiii. 37; Luke xii. 1; 2 Thess. ii. 1; Heb. x. 25. The congregation (Num. x. 2) were summoned by the call of trumpets.

32. Now from the fig tree learn her parable. The fresh foliage of the fig tree was a sign of summer—the barley harvest coincided—and the signs of the end would reveal themselves in due time.

34. This generation shall not pass. Men then living—not 'the human race,' or 'the Jewish people'—should see all these things (33). The *Parousia* was to be expected forthwith: cf. Matt. x. 23, xvi. 28, xxiii. 36. Verses 32-36 are almost verbally same as Mark xiii. 28-32, but Luke xxi. 31-33 has greater the variations.

36. No one knows the day—not men, nor angels, neither the

hour knoweth no one, not even the angels of heaven,  
 37 neither the Son, but the Father only. And as *were* the  
 days of Noah, so shall be the coming of the Son of  
 38 man. For as in those days which were before the flood  
 they were eating and drinking, marrying and giving in  
 marriage, until the day that Noah entered into the ark,  
 39 and they knew not until the flood came, and took them  
 all away; so shall be the coming of the Son of man.  
 40 Then shall two men be in the field; one is taken, and  
 41 one is left: two women *shall be* grinding at the mill;  
 42 one is taken, and one is left. Watch therefore: for ye

**Son<sup>1</sup>.** This limitation of knowledge can, of course, only apply to the human nature of 'the Son.' He was tempted, and therefore was not as a human being omniscient; as a child he 'grew in wisdom'; he had not heavenly dignities to allot (Matt. xx. 22); and here he did not profess to know 'the day or hour of the *Parousia*'. The coming of the Son of man to judge the world is in the N. T. always assigned to a 'day' appointed by God, as in Acts xvii. 31; 1 Thess. v. 2. The theory of a millenium between the *Parousia* and the Judgement seems to be based on a mistaken interpretation of such passages as 1 Thess. iv. 16; Rev. xx. 2.

**37.** The reference to the *days of Noah* is not in Mark, and by Luke (xvii. 26) it occurs in a reply to the Pharisees. Its importance might require repetition: cf. Matt. xxv. 13. The worldly and self-indulgent would too readily forget the warning (verses 37, 38).

**39. they knew not until.** Notwithstanding what has been said about the 'signs' of the coming, which the elect might understand, the majority of men would be as unconcerned as the antediluvians in their time.

**40. one is taken, and one is left,** i. e. by the angels who gather all.

**41. two women shall be grinding at the mill:** for most of the labour, such as grinding out the corn for domestic use, was done by women by means of hand-mills.

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<sup>1</sup> This phrase was omitted in Matthew both by Greek and Latin versions and MSS. of an early period. The fear of any dishonour to our Lord might prompt such an omission: but its place in Mark xiii. 32 is well established, and even here is accepted by most of the modern editors.

know not on what day your Lord cometh. But know 42  
 this, that if the master of the house had known in what  
 watch the thief was coming, he would have watched, and  
 would not have suffered his house to be broken through.  
 Therefore be ye also ready: for in an hour that ye think 44  
 not the Son of man cometh. Who then is the faithful 45  
 and wise servant, whom his lord hath set over his house-  
 hold, to give them their food in due season? Blessed 46  
 is that servant, whom his lord when he cometh shall  
 find so doing. Verily I say unto you, that he will set 47  
 him over all that he hath. But if that evil servant shall 48  
 say in his heart, My lord tarrieth; and shall begin to 49  
 beat his fellow-servants, and shall eat and drink with  
 the drunken; the lord of that servant shall come in 50  
 a day when he expecteth not, and in an hour when he  
 knoweth not, and shall cut him asunder, and appoint 51  
 his portion with the hypocrites: there shall be the weep-  
 ing and gnashing of teeth.

Then shall the kingdom of heaven be likened unto 25

43. Verses 43-51 are found in reduced form in Luke xii. 42-46. The allusion to 'the thief' is met with in 1 Thess. v. 4; 2 Pet. iii. 10; and Rev. iii. 13. Luke xii. 39 has this counsel in another connexion, where he also speaks of the 'goodman of the house': the R.V. more correctly 'master of the house.' Though the *Parousia* was near, its exact day and hour were uncertain, and believers must watch.

49. Some delay is indicated by the case of the demoralized servant (verse 48). Matt. xxii. 9 speaks also of the calling of the Gentiles—after the burning of the city—which would require an interval.

51. *shall cut him asunder*: marg. 'severely scourge him.' Meyer-Weiss object to any but the literal interpretation, which, however, is scarcely compatible with the survival of the victim in the outer darkness. The original word is only here and in Luke xii. 46.

xxv. 1-13. *The Ten Virgins*. Five, who were wise, had prepared for a sudden emergency: five, who were foolish, could not enter into the marriage.



1 ten virgins, which took their lamps, and went forth to  
 2 meet the bridegroom. And five of them were foolish,  
 3 and five were wise. For the foolish, when they took  
 4 their lamps, took no oil with them: but the wise took  
 5 oil in their vessels with their lamps. Now while the  
 6 bridegroom tarried, they all slumbered and slept. But  
 at midnight there is a cry, Behold, the bridegroom!  
 7 Come ye forth to meet him. Then all those virgins  
 8 arose, and trimmed their lamps. And the foolish said  
 unto the wise, Give us of your oil; for our lamps are

The parable of the Ten Virgins is only here, though Mark xiii. 35-37 and Luke xii. 35, 36 have the same lesson. Such counsels would be frequently given towards the end of our Lord's life, and no one knew how or when the great crisis should come.

1. The parable speaks of **ten virgins, which took their lamps**. The margin has 'torches,' which was the earlier meaning of the word, as in John xviii. 3. (In John v. 35 'lamp' represents another word.) Usually the bride was taken to the house of the bridegroom by friends: in this case he came to meet the convoy. Resch suggests that an old addition—'and the bride'—is authentic.

2. The order of the R. V., **foolish . . . wise**, has better support than that of the A. V.

3. **For the foolish, when they took** follows the best reading, and brings out the temporal significance of the participle.

4. **the wise took oil in their vessels** as well as in the lamp—a reserve for emergencies.

5. **Now while the bridegroom tarried**. The participle here also is translated with a temporal meaning, but it may quite as easily—indeed, plausibly—assume a causal significance. It is in the present tense, indicating a continuous delay. It was perhaps because the 'bridegroom tarried' that **they all slumbered and slept**. There was evidently a delay in his arrival, and in the long night hours, what wonder if they 'slept'? Here also is the suggestion of some delay in the incidence of the *Parousia*. It is in the time of ordinary duty—when no critical excitement exists—that the church is likely to 'slumber and sleep.'

6. **at midnight there is a cry**. The vivid historic present: so the *Parousia* should come, 1 Cor. xv. 52; 1 Thess. v. 2.

7. **arose, and trimmed their lamps**, or 'garnished' them; cf. Matt. xii. 44, xxiii. 29.

8. **our lamps are going out**: the present tense.

going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

For *it is as when* a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them,

11. Lord, Lord, open to us. Cf. Mark vii. 21.

12, 13. I know you not. Cf. vii. 23. The duty urged in the exhortation is watchfulness, because they did not know the day nor the hour. The A. V. adds 'wherein the Son of man cometh,' but this was probably from Luke xii. 40, and is not found in the oldest authorities in Matthew: cf. Matt. xxiv. 42, 50; Mark xiii. 35.

xxv. 14-30. *Parable of the Talents.* The diligent servant promoted; the slothful servant cast out.

14. The parable of the Talents, verses 14-30, is given in substance in Mark xiii. 34-37: Luke xix. 12-27 presents it more fully but with differences, e.g. pounds for talents, ten for five. The disobedient citizens referred to in Matt. xxii. 7 are introduced in this parable by Luke xix. 14. The lesson is that though the *Parousia* should be long delayed, the time ought to be well used.

15. The long-absent lord would return at length to reckon with his servants, each according to his several ability being entrusted with something of value.

16. The 'good servant' straightway . . . went and traded, i.e. at once began to attend to his master's interests. The word 'straightway' belongs to this verse, and not, as in A. V., to the

17 and made other five talents. In like manner he also  
 18 that *received* the two gained other two. But he that  
 received the one went away and digged in the earth,  
 19 and hid his lord's money. Now after a long time the  
 lord of those servants cometh, and maketh a reckoning  
 20 with them. And he that received the five talents came  
 and brought other five talents, saying, Lord, thou de-  
 liveredst unto me five talents: lo, I have gained other  
 21 five talents. His lord said unto him, Well done, good  
 and faithful servant: thou hast been faithful over a few  
 things, I will set thee over many things: enter thou into  
 22 the joy of thy lord. And he also that *received* the two  
 talents came and said, Lord, thou deliveredst unto me  
 23 two talents: lo, I have gained other two talents. His  
 lord said unto him, Well done, good and faithful servant;  
 thou hast been faithful over a few things, I will set thee  
 over many things: enter thou into the joy of thy lord.  
 24 And he also that *had* received the one talent came  
 and said, Lord, I knew thee that thou art a hard man,  
 reaping where thou didst not sow, and gathering where  
 25 thou didst not scatter: and I was afraid, and went away

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previous one. A 'talent' was something weighed out in a  
 balance, as gold: cf. Matt. xviii. 24. Its value in Greek money  
 would be more than £240; in Syriac, much less. From this  
 word we have derived our word 'talent,' which means any  
 special endowment of nature or of opportunity.

18. *went away and digged in the earth, and hid.* Luke  
 says, 'in a napkin' his lord's money. Fearful of losing it, he  
 consigned it to useless concealment.

21. *I will set thee over many things.* The good servant  
 will not be idle while the master is absent, and at his return his  
 reward will be yet higher service. The Christian reward is not  
 to be absolute repose, the somnolence of the grave, but greater  
 opportunities and vaster responsibilities.

24. The unsuccessful servant pleaded that too much had been  
 exacted: his master was a hard man. Many feel the demands  
 of the higher righteousness to be grievous.

and hid thy talent in the earth: lo, thou hast thine own. ,  
 But his lord answered and said unto him, Thou wicked 26  
 and slothful servant, thou knewest that I reap where  
 I sowed not, and gather where I did not scatter; thou 27  
 oughtest therefore to have put my money to the bankers,  
 and at my coming I should have received back mine own  
 with interest. Take ye away therefore the talent from 28  
 him, and give it unto him that hath the ten talents. ,  
 For unto every one that hath shall be given, and he 29  
 shall have abundance, but from him that hath not, even  
 that which he hath shall be taken away. And cast ye 30  
 out the unprofitable servant into the outer darkness:  
 there shall be the weeping and gnashing of teeth.

But when the Son of man shall come in his glory, and 31  
 all the angels with him, then shall he sit on the throne  
 of his glory: and before him shall be gathered all the 32

26, 27. If this slothful servant had not ability or energy for 'trading,' he could at least have put the money to the bankers. Jesus had overthrown 'the tables of the moneychangers' (Matt. xxi. 12) because they carried on their business on temple ground, but their traffic elsewhere was allowed. Banking was a very ancient occupation. The Tel-el-Amarna tablets have preserved the record of banking transactions which took place 1400 B. C.

28. For unto every one that hath. He that improves opportunities, at length appropriates that which others have neglected. The same observation is found in Matt. xiii. 12; Mark iv. 25; Luke viii. 18, in relation to the reception of the divine word.

xxv. 31-46. *The Judgement.* Sheep separated from the goats: the blessing and the curse.

The paragraph contained in verses 31-46 (only in Matthew) is supposed, by Holtzmann to be an interpolation by the evangelist from 4 Esdras vii. 33-35; Apoc. Baruch lxxxiii. 12; but, as Weiss says, such an interpolation is improbable. Moreover, the compositions referred to only refer in a general way to the judgement, while the substance of what is taught here is found elsewhere.

31. But when the Son of man shall come. The *Parousia* is still the great topic under consideration, as in xxiv. 30.

32. before him shall be gathered all the nations, i. e. both

nations: and he shall separate them one from another,  
 as the shepherd separateth the sheep from the goats:  
 33 and he shall set the sheep on his right hand, but the  
 34 goats on the left. Then shall the King say unto them  
 on his right hand, Come, ye blessed of my Father,  
 inherit the kingdom prepared for you from the foundation  
 35 of the world: for I was an hungred, and ye gave me meat:  
 I was thirsty, and ye gave me drink: I was a stranger,  
 36 and ye took me in; naked, and ye clothed me: I was  
 sick, and ye visited me: I was in prison, and ye came  
 37 unto me. Then shall the righteous answer him, saying,  
 Lord, when saw we thee an hungred, and fed thee? or  
 38 athirst, and gave thee drink? And when saw we thee  
 a stranger, and took thee in? or naked, and clothed

Jews and Gentiles (Rom. ii. 9). Often 'nations' stands for 'Gentiles.'

he shall separate, as in Matt. xiii. 49, which speaks of the separation of good and bad fish. Weiss supposes that the flock consists of professing Christians. Paul speaks of such in 2 Cor. v. 10: 'We must all be made manifest before the judgement-seat of Christ.'

as the shepherd separateth. 'Behold, I judge between cattle and cattle,' Ezek. xxxiv. 17. The *Book of Enoch* lxxxix. 16 speaks of 'the Lord of the sheep,' in accordance with John xxi. 15. The sheep and the goats were constantly kept separate in field and fold.

34. Then shall the King, i. e. the Messiah.

the kingdom prepared for you, or 'inherit that which has been prepared for you—a kingdom—from the foundation of the world.' The aboriginal predestination, which was coeval with the thought of creation itself, had determined that only the 'sheep,' the 'elect' (i. e. the truly righteous), and no other, should 'inherit the kingdom.' The foundations of the world were laid in righteousness, and the final victory is with the good.

35. I was an hungred, and ye gave me meat. A few were found in the practice of that benevolence which was so mournfully missing in general society; cf. Rom. iii. 12, 'there is none that doeth good.' Charity and hospitality were recovered by Christianity, Rom. xii. 13; Heb. xiii. 16.

thee? And when saw we thee sick, or in prison, and 39  
 came unto thee? And the King shall answer and say 40  
 unto them, Verily I say unto you, Inasmuch as ye did  
 it unto one of these my brethren, *even* these least, ye  
 did it unto me. Then shall he say also unto them on, 41  
 the left hand, Depart from me, ye cursed, into the  
 eternal fire which is prepared for the devil and his  
 angels: for I was an hungred, and ye gave me no 42  
 meat: I was thirsty, and ye gave me no drink: I was 43  
 a stranger, and ye took me not in; naked, and ye  
 clothed me not; sick, and in prison, and ye visited me  
 not. Then shall they also answer, saying, Lord, when 44  
 saw we thee an hungred, or athirst, or a stranger, or  
 naked, or sick, or in prison, and did not minister unto  
 thee? Then shall he answer them, saying, Verily I say 45  
 unto you, Inasmuch as ye did it not unto one of these  
 least, ye did it not unto me. And these shall go away 46

**40. ye did it unto me.** Jesus identified himself with the most precious interests of men. service done to them was done to him; cf. Mark x. 46.

**41. Depart from me, ye cursed,** or marg. 'under a curse.' Justin and Irenæus read in the addition 'of my Father' (verse 34) after the words **the eternal fire which is prepared**, but this is not accepted. The 'kingdom' was 'prepared for' the righteous, but not the fire even for the unfaithful. It was prepared for the devil and his angels. Jewish eschatology assigned to Satan and his supporters special punishment, as in Jude 6; 2 Pet. ii. 4. The *Book of Enoch* xxi. 10 says, 'This place is the prison of angels, and here they will be imprisoned for ever' (cf. xvii. 7, &c.).

**44. when saw we thee an hungred . . . ?** If they had known that one so dignified and renowned had been among them, they would have exhausted the resources of all obsequiousness to have served him. They were usually most acute to observe the budding signs of success and advancement in the aspiring, and were mortified indeed that they had overlooked a king, whatever disguise he had assumed.

**46. And these shall go away.** The adjective connected with 'life' is precisely the same as that attached to 'punishment.'

into eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all these

though Tyndale introduced 'eternal' for the one and 'everlasting' for the other. According to the N. T. and the primitive Christian teachers (before Origen), the persuasion was universal that the adjudication would be final. The object of the parable, however, should be kept in mind. It was not to furnish a scientific eschatology, or a positive programme of the great hereafter. Jesus used, as in Luke xvi. 19-31, conceptions which were familiar to those around him, in order to apply his own great doctrine. The teaching of future retribution is not given now for the first time, nor is there any advance beyond the views, concerning the future conditions of the righteous and the wicked, which were then accepted and familiar to the Jews. That which Jesus was intent on making known was that the 'eternal life,' in which they believed (John v. 39), was not for the socially respectable and formally righteous, as they too often imagined, but for the real servants of God. On the other hand the 'eternal fire' was not for the classes despised for their poverty and ignorance, but for those who betrayed, by lives of selfishness, their want of the Spirit of God<sup>1</sup>.

xxvi. 1-5. *The eve of the crucifixion.* The passover near, and the priests in council.

The three remaining chapters of the gospel contain the narrative of the passion and resurrection of our Lord. With variations, which are often difficult to explain, the plan of the Synoptic accounts is identical. Chapters xxvi, xxvii closely follow the account in Mark; Luke is more independent. The fourth gospel renders assistance to the history, though it introduces problems of its own. The importance attached to the history and manner of our Lord's death and resurrection is evidenced by the fact that one-half of John, one-third of Luke, and one-fourth of Matthew and Mark are devoted to the closing scenes.

1. *And it came to pass, when Jesus had finished.* See Matt. vii. 28. Weiss (*Introd. to N. T.* i. 265) thinks that verses 1-5 are but a paraphrase on Mark xiv. 1, 2. After the discourses and controversies recorded in xx-xxv, Jesus began to speak more freely of his approaching death.

<sup>1</sup> The Greek adjective 'eternal' usually includes in the N. T. the idea of unlimited time. It is therefore used for the being of God, Rom. xvi. 26; and for the future glory of the saints, 1 Cor. iv. 17, 18. Though this use of the word does not positively appear in Luke or John, it is difficult to eliminate the temporal idea in the phrase 'eternal life,' Luke x. 25, John iii. 15, &c.

words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is

2. **after two days**, or on the next day. According to our modes of expression the discourse of chapter xxy was ended on Wednesday, and the passover took place on Thursday evening.

**the passover cometh.** 'Passover' is Tyndale's word for the Hebrew 'pesach' (Aramaic and Greek 'pascha'). The word may describe the 'feast of the passover,' as A V., or the lamb which was then eaten, according to Exod. xii. 1-14. The 'passover' was kept in memory of the escape from Egypt, but its original form received some modifications. The Jews still observe the feast of unleavened bread and bitter herbs, but have no lamb.

The precise date on which our Lord died has been much disputed. The controversy was complicated by a dispute in the early church about the correct time for Easter; and a difference between the Synoptists and the fourth gospel has rendered the knot insoluble.

The passover lamb was to be slain on the fourteenth day of the Jewish month Nisan, and to be eaten after sunset. In this particular week the date happened on Thursday. As the Jews reckoned their day from sunset to sunset, the lamb ought to have been eaten on Thursday evening, the fifteenth Nisan. On the following day began the seven days' feast of unleavened bread. On Friday—still the fifteenth Nisan—at three p.m. Jesus died: before sunset he was pronounced to be dead and was taken from the cross. Such is the account according to the three Synoptists.

The fourth gospel, however, supplies a different version. John xix. 28 says that the Pharisees would not enter Pilate's house because they feared defilement (the leaven was not removed), which would prevent their participation in the sacred meal. This implies, of course, that they had not eaten the passover at the same time as Jesus, but were expecting to take it on the following day. John xiii. 1 says that 'the last supper' took place 'before the feast of the passover,' and was therefore an ordinary meal. Moreover, John does not relate that Jesus instituted a memorial at that meal, as Luke xxii. 19. He states that Judas left the company in order to buy things needful for the feast, as if it were still in the future; and that the day on which Jesus was crucified was the 'preparation' for the passover. He evidently intends to shew that Jesus was the true passover; that he died on the day when the lamb was slain; and how the Scripture was fulfilled: 'not a bone of him should be broken,' John xix. 36. He notices, xii. 1, that Mary anointed him 'six days before the passover,' i. e. on tenth Nisan, the day when the lamb was selected. This separation of 'the last supper' from the passover by the fourth



3 delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and kill him. But they said,

gospel is the more remarkable because Peter and John were sent to prepare the passover for Jesus and the disciples: Luke xxii. 8.

Many attempts have been made to solve the difficulty, but the data at our command do not allow any to be a complete success. It has been said, (a) that 'between the two evenings' (Exod. xii. 6, R. V. margin) might include the whole time from Thursday evening to Friday evening. In this case the Pharisees might have postponed their participation in the passover until the Friday evening. But the direction that all the lamb was to be eaten on the first evening, or to be burned the next morning, forbids this supposition. (b) That the 'feast' to which John refers, for which Judas was preparing, and which the Pharisees intended to celebrate after the trial of Jesus, was the *Chagga*, the feast which followed the passover. The references to the passover by John are too explicit for such a theory to stand. (c) Equally unauthorized and unsatisfactory is the supposition that the last supper was an anticipation of the passover. Dean Farrar (Luke xxii) earnestly defends this view, that the last supper was not the true paschal meal. The Eastern Churches, by their use of leavened bread, seem to favour some distinction between that meal and the passover. These churches pleaded the example of John for their commencement of the passover on the fourteenth Nisan, although the gospel favours the fifteenth day. At the same time, they were not so Judaic as to continue the use of unleavened bread: 1 Cor. v. 8. The case therefore continues to be one of *non liquet*; yet all the evangelists agree that the crucifixion took place on the day of 'preparation' for the passover 'Sabbath'; and all shew that the supper on the previous evening had an immediate reference to the death which followed.

3. the high priest, who was called Caiaphas. Joseph Caiaphas was the son-in-law of Annas. He was appointed high priest by the procurator, Valerius Gratus, A.D. 26, and reposed twelve years later. The official association of Annas and Caiaphas is indicated in Luke iii. 2; Acts iv. 6. R. V., with good authorities, omits 'the scribes' from the list of the conspirators against Jesus. They met in the 'court' (not 'palace,' A. V., a meaning of the word which Meyer rejects for the N. T.), within the house area, open to the sky cf. Matt. xxvi. 58; Rev. xi. 2.

Not during the feast, lest a tumult arise among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me

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5. Not during the feast, when many thousands were crowded in the city, and the Roman authorities were specially sensitive about popular tumults. It was more politic to effect the arrest by night.

xxvi. 6-13. *The alabaster box.* Anointing of Jesus in Bethany: what it signified.

6. John (xii 1-11; cf. Mark xiv. 3-9) places the anointing six days before the passover. Matthew and Mark do not mention any particular time, but both introduce the episode at this point because of its connexion with the betrayal; cf. John xii. 4: both also say that it occurred in the house of Simon the leper. A similarity of names has suggested an identity with the incident in Luke vi. 36-50, but that would imply too great a confusion in the traditions. John xii. 1 implies that the event took place in the house of Mary and Martha.

7. an alabaster cruse. Pliny said that a pound of the highest quality of nard cost 400 denarii: cf. 'three hundred pence,' John xii. 5. Neither Lazarus nor his sisters are mentioned by the first two gospels, nor Lazarus by Luke.

8. When Judas saw this waste, he concluded that the chances for wealth under such a master were gone. Moreover, Jesus now spoke plainly of his burial. The betrayer mourned over the waste of money, but sold his Master for nought. Dr. Swete remarks that 'the labourer's daily wage was a denarius (Matt. xx. 2), two denarii sufficed for the innkeeper's payment (Luke x. 35), whilst two hundred would have gone some way to feed a multitude (Mark vi. 37).'

11. me ye have not always: so Mark and John. This accords with John xvi. 17.

ye have not always. For in that she poured this ointment upon my body, she did it, to prepare me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make

13. This act of queenly generosity was to be published every where. What would not some give for an advertisement like this? Every preacher of the gospel in every language to the end of time becomes her herald.

xvi. 14-16. *The betrayal.* Judas prefers silver to Christ and his kingdom. The priests set a price upon Jesus.

Verses 14-16 return to the triple tradition, found also in Mark xiv. 10-11; Luke xxii. 3-6. Judas went direct to the priests, who were wishing to hear how they could fall on Jesus privately. John xiii. 27 states that Satan entered the heart of Judas at the supper; but the Synoptists suppose that the bargain with the priests was already made.

15. *they weighed unto him, or 'put in the balance,' thirty pieces of silver.* This amount—about four pounds—was the legal compensation for the death of a servant: Exod. xxi. 12. Mark and Luke speak of 'silver' as having passed between the priests and Judas, but Matthew alone gives the amount; hence Meyer-Weiss infer that it was adapted to Zech. xi. 2.

xvi. 17-30. *The Last Supper.* Disciples sent to prepare. The feast in the evening; the betrayer indicated. Bread and wine distributed. A hymn on the Mount of Olives.

17. *Now on the first day of unleavened bread.* Mark xiv. 12-26 and Luke xxii. 7-30 give more details of the preparation for the supper than are found in Matt. verses 17-19. The first day of unleavened bread succeeded the appointed passover meal which was eaten on the evening of the fourteenth Nisan.

ready for thee to eat the passover? And he said, Go 18 into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did 19 as Jesus appointed them; and they made ready the passover. Now when even was come, he was sitting 20 at meat with the twelve disciples; and as they were 21 eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, 22 and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand 23 with me in the dish, the same shall betray me. The 24 Son of man goeth, even as it is written of him: but

18. The householders of the city were accustomed to hire out rooms to visitors at the feast.

**I keep the passover at thy house.** The present tense is used for the future, as in verse 2. This could have been only the real passover. Yet Dr. Godet thinks it an anticipation of the sacred feast, and (in Matthew alone) 'justifies the whole Johannine narrative.' According to Matthew the commission to 'prepare' was given to the disciples; Mark says two were sent, and Luke says they were Peter and John.

20. According to John xiii. 1-30 it was at the gathering now described that Jesus washed the feet of his disciples.

• **he was sitting at meat with the twelve:** verses 20-30; Mark xiv. 17-26, Luke xxii. 7-23. Tradition had prescribed that not less than ten should join at the passover. The Jewish passover could only be eaten at night, and for two centuries the 'Lord's Supper' was always observed by the Christian Church at night, in accordance with the original occasion. 'Morning Communion' was a third-century innovation.

21. **one of you shall betray me.** John xiii. 26 indicates that Judas was indicated at the request of the disciple whom Jesus loved. The lamb and the bitter herbs are not mentioned, but we cannot doubt that the usual ceremonial was carefully observed.

23. The 'sop' was dipped in the *Charoseth*, or sauce of bitter herbs. Mr. Carr (*Camb. G. T.* p. 289) conjectures that no lamb was eaten by Jesus: but this inference *ex silentio* is unwarranted.

**He that dipped his hand,** where there seems to be a reference to Ps. xli. 9.

woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not

**25. Thou hast said.** This expression is supposed to be equivalent to 'It is, as thou hast said'; but the phrase in that meaning is not found in other Greek writers. The direct declaration to Judas that he was the betrayer is not in Matthew or Mark.

**26. Jesus took bread, and blessed, and brake it.** The 'it' which followed 'blessed' in the A. V. is omitted in the R. V., and is absent from the original. The bread was not the object of the blessing, but God its giver: cf. Luke xxii. 19. See also in connexion with the cup verse 27.

**this is my body.** In this saying all depends on the meaning of 'is,' though in Aramaic probably the copula would not be used. The verb *to be* does not always express identity, but often resemblance or representation. Here, as in Matt. xiii. 37, 'The field is the world'; in Gal. iv. 24, 'such as is Hagar'; and Luke xii. 1, 'the heaven . . . such as is hypocrisy,' it is 'the copula' of symbolic statement.

**27. Drink ye all of it.** Matthew and Mark do not expressly assert the institution of a permanent rite, as Luke xxii. 19, 'this do in remembrance of me'; yet the subsequent practice shews how it was understood.

**28. this is my blood of the covenant.** This is a better reading than that of the A. V., which gave us, after the Latin, our designation of 'the New Testament.' It answers better to Exod. xxiv. 8, to which the expression 'behold the blood of the covenant' originally belongs. A 'testament' is from the dead, a 'covenant' is between the living.

**which is shed for many unto remission of sins.** Only Matthew: cf. Heb. ix. 22.

**29. I will not drink henceforth.** This would be remembered when the feast was celebrated in after days. The kingdom was looked for at an early date, Matt. vi. 10. There seems to be no

drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out unto the mount of Olives.

Then saith Jesus unto them, All ye shall be offended in me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that this

reason to doubt that on this occasion Jesus himself ate and drank with his disciples. Mark xiv. 12.

It may be noted that our Lord describes the material element used in this part of the feast as 'the fruit of the vine'. No transubstantiation had passed upon it because of what he had said. The *Didache*, ix. 2, says: 'We give thanks to thee our Father for the holy vine of David thy servant.'

**30. And when they had sung a hymn.** It is interesting to observe that the same custom was observed in the agapæ, or meetings of the church afterwards. Ephes. v. 19; Col. iii. 16. Pliny, in his epistle (97) to Trajan, states that the Christians were accustomed to 'sing a hymn to Christ' (*carmen Christo*), and to 'join in a common and innocent meal.' There is no evidence of the separation of the eucharist from the agape during the first two centuries.

**xxvi. 31-35. Desertion predicted.** All should desert him. Peter especially declares it impossible.

**31. Jesus now** (verses 31-35; Mark xiv. 27-42; Luke xxii. 31-34; John xiii. 36-38) predicts the apostasy of the fear-stricken disciples. Zech. xiii. 7 had spoken of the smiting of the shepherd, which Matthew (following Mark) applies to the dispersion of this 'little flock.'

**31. All ye shall be offended.** The margin 'caused to stumble' is a rendering accepted by R. V. text in many places.

**32.** The reference to the resurrection and an appearance in Galilee, though found in Mark, probably belongs to Matt. xxviii. 16.

**33.** Peter was pre-eminently unwilling to believe in the apostasy of himself and brethren, yet Jesus proved to be right even to the cock-crowing.

night, before the cock crow, thou shalt deny me thrice.  
 35 Peter saith unto him, Even if I must die with thee,  
 yet will I not deny thee. Likewise also said all the  
 disciples.

36. Then cometh Jesus with them unto a place called  
 Gethsemane, and saith unto his disciples, Sit ye here,  
 37 while I go yonder and pray. And he took with him  
 Peter and the two sons of Zebedee, and began to be  
 38 sorrowful and sore troubled. Then saith he unto them,  
 My soul is exceeding sorrowful, even unto death: abide  
 39 ye here, and watch with me. And he went forward  
 a little, and fell on his face, and prayed, saying, O my  
 Father, if it be possible, let this cup pass away from me:  
 40 nevertheless, not as I will, but as thou wilt. And he  
 cometh unto the disciples, and findeth them sleeping,  
 and saith unto Peter, What, could ye not watch with

xxvi. 36-46. *Gethsemane*. Three disciples attend Jesus. Three times he prayed. The great sorrow of the Saviour.

36. The scene in Gethsemane is described in Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 35-46; John xviii. 1.

a place called Gethsemane, i. e. 'the oil press,' which was in 'an enclosed piece of ground,' marg. Peter, James, and John, who were with Jesus on the mount, are here with him in the valley.

37. He began to be sorrowful and sore troubled. The latter word (A. V. 'very heavy') only occurs here, Mark xiv. 33; Phil. ii. 26.

38. My soul. This word for the psychical part of man is only used of Jesus here and in John xii. 27. It testifies to the reality of the humanity of Jesus against all docetic views. Apollinaris of Laodicea, A. D. 380, taught that the divine Logos occupied in Christ the place of a human soul.

39. let this cup pass away from me. This fear of death was intensely human. We do not know what dreams of deliverance had been entertained by Jesus himself. God might 'provide' for his release as for Isaac, Gen. xxii. 14. His own desires with regard to the manifestation of the Messiahship had been awakened, for now that the inevitable is at hand he says, nevertheless, not as I will, but as thou wilt: cf. Matt. vi. 10, R. V.

me one hour? Watch and pray, that ye enter not into 41 temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, 42 saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and 43 found them sleeping, for their eyes were heavy. And 44 he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he 45 to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand that 46 betrayeth me.

And while he yet spake, lo, Judas, one of the twelve, 47 came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

**42. if this cannot pass away.** Luke has a different tradition of the occurrence, and does not mention the thrice-repeated prayer.

**43. Sleep on now.** After what Jesus had said they ought to have been watching, as danger was at hand. Now he knew the worst, their help was unavailing.

**the Son of man is betrayed into the hands of sinners.** Who were these? Meyer-Weiss say not the Romans (Lange, Swete, &c., 'Jews and Gentiles') but the Sanhedrin. Would Matthew, the author of the Judaistic Gospel, so describe them? Luke xxiv. 7 says that Jesus was to fall 'into the hands of sinful men, and be crucified,' so that here it may mean the Gentiles. Gal. ii. 15.

xxvi. 47-56. **Jesus found by Judas.** The crowd lay hands on Jesus. The high priest's servant smitten. The angels not called for. Scripture fulfilled.

The betrayal and arrest of Jesus are narrated in Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 1-12.

**47. lo, Judas, one of the twelve, came.** Each Synoptist mentions the connexion of Judas with 'the Twelve.' Possibly these narratives of separate events were at the beginning detached from each other, and such explanations of persons and things would be needful.

**with him a great multitude,** including soldiers, officers, and



48 Now he that betrayed him gave them a sign, saying,  
 49 Whomsoever I shall kiss, that is he: take him. And  
 straightway he came to Jesus, and said, Hail, Rabbi;  
 50 and kissed him. And Jesus said unto him, Friend, *do*  
 that for which thou art come. Then they came and  
 51 laid hands on Jesus, and took him. And behold, one  
 of them that were with Jesus stretched out his hand,  
 and drew his sword, and smote the servant of the high  
 52 priest, and struck off his ear. Then saith Jesus unto  
 him, Put up again thy sword into its place: for all  
 they that take the sword shall perish with the sword.  
 53 Or thinkest thou that I cannot beseech my Father, and  
 he shall even now send me more than twelve legions  
 54 of angels? How then should the scriptures be fulfilled,  
 55 that thus it must be? In that hour said Jesus to the

the chief priests and elders of the people, who came to witness the success of their compact with Judas.

**49. Hail, Rabbi.** The first of the two words was Greek, which the soldiers would understand. Matthew and Mark say that Judas 'kissed him much,' using a word not often used; cf. Luke vii 38, xv. 20, Acts xx. 27: but neither Luke nor John says that he actually saluted him in this way.

**50. Friend, do that for which thou art come.** This is a doubtful sentence, only in Matthew. It may mean, 'On what business are you here?'

**they came and laid hands on Jesus,** as in the case of the apostles, Acts iv. 3.

**51. John reports that the one of them who drew his sword was Peter, that Malchus was the name of the high priest's servant, while Luke says that Jesus healed him.**

**52. Put up again thy sword.** John mentions this matter, but what follows is peculiar to Matthew. Weiss conjectures that the remark, 'all they that take the sword,' &c. (Luke xxii. 38, 'here are two swords'), is a reproduction of Rev. xiii. 10: but the reverse of this may be true. It is not certain that there is any reference to Peter's death.

**53. twelve legions of angels, or 72,000.** Matthew, who does not use many Latin words, preserves this saying respecting the 'legions' of spiritual powers ready to serve Christ.

multitudes, 'Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is <sup>56</sup> come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to *the* <sup>57</sup> house of Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed <sup>58</sup> him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole council sought <sup>59</sup> false witness against Jesus, that they might put him to death; and they found it not, though many false <sup>60</sup> witnesses came. But afterward came two, and said, <sup>61</sup> This man said, I am able to destroy the temple of

**55. against a robber,** not 'thief,' A. V. His whole procedure had been so pacific that this display of **swords and staves** seemed to be absurd. The authorities were afraid of the people, not of Jesus or of his followers. The evangelist sees in each event a fulfilment of Scripture.

**56. the scriptures of the prophets.** There was no prophecy expressly predicting the arrest; it was the general aspect of the case of 'the servant of Jehovah' (Isa. lii, liii) which is referred to. Verse 56 is, of course, by the evangelist.

xxvi. 57-68. *Jesus before Caiaphas.* False witness adduced. He is charged with blasphemy, and buffeted.

**57.** The trial before Caiaphas may be found in Mark xiv. 53-65; Luke xxii. 54-65; as well as here in verses 57-68. John xviii. 12-24 says that Jesus had first been brought before Annas, who sent him to Caiaphas. Jesus, now deserted by his disciples, is in the hands of his foes.

**58. Peter followed him afar off,** but went with the crowd unto the court of the high priest . . . to see the end.

**59. The witness against Jesus,** which also Mark attests to have been sought by the priests, Matthew declares was 'false.'

**61. afterward came two.** Mark xiv. 57, 'there stood up certain.' Matthew liked the number 'two,' but two witnesses were required by the law.

**This man said.** Their statement suggests that the scene

- 62 God and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?
- 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
- 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death. Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophecy unto us, thou Christ: who is he that struck thee?

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described in John ii. 19 belonged to the later days of Jesus. He had not said 'I am able to destroy this temple,' but he had claimed to be able to raise it again in three days. The very suggestion had brought a suspicion on his attachment to Judaism.

63. **I adjure thee:** or 'I call on thee to swear' (the word only used here). The witnesses did not agree; evidence could not be found; Jesus must convict himself. It was understood that 'the Christ' would be also 'Son of God'; cf. Matt. xv. 16.

64. **Henceforth ye shall see.** Meyer thinks that 'henceforth' refers to the spiritual coming at Pentecost; but Mark (xiv. 62), who has 'the Son of the Blessed' for 'the Son of God,' and 'I am' for 'thou sayest,' omits 'henceforth,' or 'from this time.' He uses the simple future, 'ye shall see,' which points to the final appearance of the Messiah.

65. **the high priest rent his garments.** There were later rabbinical directions about the rending of garments when blasphemy was proved.

66. **He is worthy of death,** and they could, therefore, hand him over to the civil power for execution: Lev. xxiv. 16.

67. **Then did they . . . buffet him.** Cf. 1 Pet. ii. 20.

Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

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xxvi. 69-75. *Peter's denial.* A maid recognizes him, and yet another; then more. He denies with oaths. When he remembers the word of Christ, he repents.

Peter's denial and repentance belong to the most real constituents of the history, yet there are many differences of detail in the fourfold account: Matt. xxvi. 69-75; Mark xvi. 66-72; Luke xxii. 55-62; John xviii. 15-18, 25-27. In the general narrative John mentions only two occasions of denial (yet 'thrice' is in the prediction, John xiii. 38: cf. John xxi. 17). Mark reports the second question as coming from the same maid who put the first; but Matthew and Luke say it was 'another.' Luke alone mentions the fact that Jesus 'looked on Peter.'

69. *A maid came unto him.* Peter had 'sat with the officers' in the court, and now that the crowd had entered into the palace he might be almost alone.

71. *with Jesus the Nazarene.* This was the popular appellation of Jesus, which was inscribed on the cross: John xix. 19; Acts ii 22; and applied to his followers: Acts xxiv. 5.

73. *thy speech bewrayeth thee.* Galileans could not well pronounce the gutturals or sibilants of the ordinary Aramaic.

74. *Then began he to curse and to swear.* 'Behold, how the firm pillar trembled at one gust of wind!'

75. *And Peter remembered . . . he went out, and wept,* after Jesus had turned his gaze upon him. Through what an hour of

27 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3. Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,

dismay and humiliation he had come'. His case was worse than that of Jesus: to weep was his only consolation.

xxvii. 1-2. *Jesus before Pilate*, to whom he was delivered by the priests.

1. Now when morning was come. Luke, 'as soon as it was day'; John, 'it was early'; perhaps three or four a.m. when they disturbed Pilate with the impeachment of Jesus. According to John, the governor had to go out to the front of his house, because those who accused Jesus had a scruple about entering a Gentile house on the passover day. Luke informs us that their complaint against Jesus was chiefly on political grounds: he had forbidden tribute to Cæsar, he had called himself a king.

2. Pontius Pilate (the surname meant 'one armed with a javelin') was of the *gens Pontii*. He was appointed procurator (or 'governor', as Felix, Acts xxii. 24), but subject to the Governor of Syria (Luke ii. 2), A.D. 26. He had outraged the Jews by bringing the Roman army into Jerusalem, by sacrificing Galileans, and by seizing temple money. Tacitus (*Annal.* xv. 44) says: 'Christ, the founder of this sect, was executed by the Procurator P. Pilate during the reign of Tiberius.' Hence the article in the Apostles' Creed, 'suffered under Pontius Pilate'; Acts iv. 27; 1 Tim. vi. 13. After having occupied his position ten years, Pilate was charged at Rome with cruelty to the Samaritans, and, according to tradition, died miserably. He resided chiefly at Cæsarea, but came to Jerusalem on great occasions, like the passover.

xxvii. 3-10. *The end of Judas*. In remorse, the betrayer returns the bribe to the priests, and hurries to suicide. The 'potter's field' bought according to the prophet.

The account of the final history of Judas is only here in the gospels. Acts i. 18 has a different account, which intimates that Judas was killed by a fall, that he purchased the field of blood (the Aramaic *Akeldama* does not appear in the Greek Gospel), and that the field received its name from the tragedy (cf. John xvii. 12, 'the son of perdition').

3. repented himself. If this was not 'repentance unto life,'

saying, I have sinned in that I betrayed innocent blood. 4. But they said, What is that to us? see thou *to it*. And 5, he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And 6 the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with 7 them the potter's field, to bury strangers in. Wherefore 8 that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah 9 the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of

it was at least the arising of regret that he had injured the 'innocent,' or (marg.) 'righteous.' The charge against the priests and elders (Matt xxi. 32) was that they did 'not even repent themselves' at the preaching of John.

4. **I have sinned in that I betrayed**, or, it might be, 'I sinned when I betrayed innocent blood' (the aorist participle of identical action Burton, *Syntax*, p. 64). Possibly Judas had not known before how malignant the intention of the priests really was.

5. **went away and hanged himself**. The *Speaker's Commentary* regards this account as 'quite reconcilable' with that in Acts i. 18; but Meyer points out that the words 'hanged himself,' and 'falling headlong, he burst asunder' are too far apart for reconciliation. Ahithophel 'strangled himself,' 2 Sam. xvii. 23.

8. **Wherefore that field was called**. As Acts i. 18 ascribes the name to the fact that Judas suffered a bloody death in it, Ellicott's *Commentary for English Readers* favours the view that there were two fields, as two sites of the field of blood have been exhibited since the days of Jerome.

9. **that which was spoken by Jeremiah the prophet**. The quotation, which does not verbally follow either the Hebrew or the LXX, is from Zech. xi. 13, though there is a reference to the 'potter's house' in Jer. xviii. 1. It is only Matthew (verse 7) who speaks of 'the potter's field.' The R.V. marg. reads in Zech. xi. 13 (after the Syriac) 'cast it into the treasury'; and Meyer surmises that Matthew mistook *yo-tser* = 'potter,' for *yo-tsar* = 'treasury.' Again, in verse 10 'they gave' is in Hebrew and LXX 'I gave,' but the Greek form is the same in each case; also, for 'the goodly price that I was priced at of them' (O. T.)

10 the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?  
12 And Jesus said unto him, Thou sayest.\* And when he  
13 was accused by the chief priests and elders, he answered  
14 nothing. Then saith Pilate unto him, Hearest thou not  
15 how many things they witness against thee? And he gave  
16 him no answer, not even to one word: insomuch that  
17 the governor marvelled greatly.\* Now at the feast the  
governor was wont to release unto the multitude one  
prisoner, whom they would. And they had then a notable  
prisoner, called Barabbas. When therefore they were

Matthew has 'the price of him that was priced.' Such variations may be due to the fact that the evangelist quoted from memory. It may be, also, that Matthew in verse 9 only wrote 'that which was spoken by the prophet,' and a later hand had inserted 'Jeremiah.'

xxvii. 11-26. *Pilate's examination of Jesus.* He discovers no crime. Will they have Barabbas or Jesus? Pilate's wife has a dream. The people demand crucifixion.

11. *Art thou the King of the Jews?* This question, found in all the evangelists, shews what the accusation made by the Jewish authorities was. It also shews that Jesus had claimed to be the Messiah.

14. John details the conversation with the governor—who marvelled greatly that Jesus did not reply to his accusers. Luke reports that because he proved to be a Galilean, Pilate sent him to Herod; but this point is not noted by the first two gospels.

15. There is no evidence that the custom of releasing a criminal or political prisoner at the passover had been long established. The allusions to the custom in Luke xxiii. 19, are disputed (R. V. omits verse 17). The verb in Mark xv. 6 is in the imperfect tense and may imply something habitual, but Matthew introduces a different word: *was wont to release*; cf. Mark x. 1.

16. *called Barabbas.* There might have been in this case a play upon words, the name of the prisoner being a reflection upon the claims of Jesus to be the Son of God. One reading gives to this Barabbas also the name 'Jesus': and Jerome quotes

gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, I have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that

the Hebrew gospel, which calls Barabbas the son of a teacher (or father). The term 'notable' is only used in Rom. xvi. 7.

18. for envy, as some afterwards who preached Christ at Rome: Phil. i. 15

19. Matthew alone mentions the dream of Pilate's wife. The message came to Pilate as Jesus was placed before him. It has been reported that her name was Procla, that she was a proselyte already to Judaism. She is referred to in the apocryphal gospel of Nicodemus (ch. ii), and is canonized in the Greek Church. Augustus and many others believed implicitly in dreams, but Calphurnia's dream did not save Julius Cæsar:—

'She dreamt to-night she saw my statue  
Which, like a fountain with a hundred spouts,  
Did run pure blood.'

20. While Pilate hesitated, the priests were instigating the people to clamour for Barabbas

22. Let him be crucified. Mark xv. 13 has the active form—'Crucify him.' Crucifixion was a Roman mode of execution, which the Jews could not inflict on their direst enemy. They did not wish him to be stoned after their manner.

23. Pilate did his best to release Jesus: Why, what evil hath he done?

24. The symbolic act in the washing of hands is only in



• he prevailed nothing, but rather that a tumult was arising,  
 1 he took water, and washed his hands before the multi-  
 tude, saying, I am innocent of the blood of this righteous  
 • 25 man: see ye *to it*. And all the people answered and  
 26 said, His blood be on us, and on our children. Then  
 • released he unto them Barabbas: but Jesus he scourged  
 and delivered to be crucified.  
 27 Then the soldiers of the governor took Jesus into the  
 28 palace, and gathered unto him the whole band. And  
 they stripped him, and put on him a scarlet robe.  
 29 And they plaited a crown of thorns and put it upon his  
 head, and a reed in his right hand; and they kneeled  
 down before him, and mocked him, saying, Hail, King  
 30 of the Jews! And they spat upon him, and took the  
 31 reed and smote him on the head. And when they had  
 mocked him, they took off from him the robe, and put  
 on him his garments, and led him away to crucify him.

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Matthew. Deut. xxi. 6 prescribes for the washing of hands by the elders over a slain man, and similar customs are referred to in Herodotus and Virgil. Pilate could not relieve himself of his responsibility: he was there to see justice done. But he had his reasons for pleasing the people.

**I am innocent of the blood:** a Hebraistic form of expression.

25. The presumptuous cry of the people, **His blood be on us**, is only in Matthew; cf. Matt xxiii 35; Acts v. 28.

26. Barabbas is set free. Jesus is 'scourged.' The last word is Latin; the operation was conducted by Pilate's soldiers.

xxvii. 27-31. *Jesus is delivered to the soldiers.* Scarlet robes and a crown of thorns put upon him; he is mocked and led away.

27. Jesus is now placed in the hands of those whose business it is to torture and kill. The **whole band** is gathered for the purpose. A 'band' or 'cohort' (marg.) was one-thirtieth of a legion, or about six hundred men.

28-31. They took Jesus into their barracks, the Prætorium (marg.), and put on him a scarlet robe, in mockery of his pretended royalty; a crown of thorns, and a reed in his right hand, but his own garments were restored when he was taken

And as they came out, they found a man of Cyrene, 32. Simon by name: him they compelled to go *with them*, that he might bear his cross. And when they were come 33 unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: 34 and when he had tasted it, he would not drink. And 35 when they had crucified him, they parted his garments

to crucifixion. Luke xxiii. 11<sup>1</sup> says that Herod's men had already put on him 'gorgeous apparel'—'purple.' John xix. 4 relates another interview of Pilate with Jesus, when the latter was clad in purple and crowned.

xxvii. 32-44. *The first part of the history of the crucifixion.* Simon compelled to bear the cross. Golgotha. Prophecy fulfilled in the parting of garments. Inscription on the cross Jesus reviled.

**32. And as they came out**, through the gates—for no execution, especially a crucifixion, could take place within the city (Heb. xiii. 13)—Simon, on his return from the field, was entering the gate. The Synoptists agree that Simon was compelled to bear the cross; John xix. 17 says that Jesus himself had borne it. It was a curious docetic supposition that it was Simon that was crucified, and not Jesus. Simon became a Christian, and had Christian sons (Mark xv. 21). It was usual for convicts to bear their own cross, i. e. the horizontal beam, or *patibulum*; the perpendicular beam was fixed or planted at the scene of execution. Ptolemy Lagus had founded a Jewish colony in Cyrene, in Libya, and the Cyrenians had a synagogue in Jerusalem (Acts vi. 9, xiii. 1).

**33. a place called Golgotha**, the site of which is unknown, although the *Calvaria locus* (Vulg.) 'the place Calvary,' is still shewn to visitors. It is doubtful whether the place received its name from its shape, that of a skull (as hills are called 'heads,' 'shoulders,' &c.), or from the skulls which lay about the place of execution. The Sin. Syr. omits 'which is being interpreted, place of a skull,' because its 'Golgotha' would be understood.

**34. they gave him wine to drink.** 'Vinegar' (A. V.) was given on a sponge after the last cry (verse 48). It was customary to give stupefying potions to criminals. Jesus refused it either because it was unpalatable, or that he did not desire the anodyne. Mark xv. 23 says that myrrh was mingled with the wine, but Matthew has 'gall,' which accords with Ps. lxxix. 21.

**35. And when they had crucified him.** The actual form of

36 among them, casting lots: and they sat and watched  
 37 him there. And they set up over his head his accusation  
 38 written, THIS IS JESUS THE KING OF THE JEWS. Then  
 39 are there crucified with him two robbers, one on the  
 40 right hand, and one on the left. And they that passed  
 by railed on him, wagging their heads, and saying, 'Thou  
 that destroyest the temple, and buildest it in three days,  
 save thyself: if thou art the Son of God, come down  
 41 from the cross. In like manner also the chief priests  
 42 mocking him, with the scribes and elders, said, He saved

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the cross is not known. The two beams (*intenna*) could be arranged either at right angles, which is the best-known form, or in the form X. The hands and feet of the sufferer were tied or nailed.

Then they parted his garments among them.' It would have been in accordance with Matthew's manner to have made the reference to Ps. xxii, called by some a 'Programme of the Crucifixion,' but the clause 'that it might be fulfilled,' &c., is omitted by R. V., though found in John xix. 24.

36. they . . . watched him to see how long death would be postponed, or if under torture any recantation would be made.

37. his accusation written. Luke and John tell us that the inscription was written in Hebrew (Aramaic), Greek, and Latin, so that all might read it. He calls it a 'title'; Luke, 'a superscription', Matthew, 'his accusation.' Mark here, as in many other cases, either combines Matthew's version with that of Luke, or each of them is indebted to him, as he has 'the superscription of his accusation.' In the inscription itself, Mark has only 'The King of the Jews'; Luke agrees with Matthew, but John has the I. N. R. I., 'Jesus of Nazareth [better 'the Nazarene'], King of the Jews.' The tablet was often placed on the neck of a criminal as he went to execution.

38. Then are there crucified with him. This short notice of the 'two robbers' in Matthew and Mark (John xix. 18, 'two others') is extended in Luke xxiii. 39-43, where we learn that one of the thieves becomes penitent. The Synoptists say that both reproached him (verse 44).

39. they that passed by. Many would be passing to and from the crowded city.

40. come down from the cross. They thought it impossible that the 'Son of the Blessed' should become the 'accursed of God' by 'hanging upon a tree.'

others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him. for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama

**43. He trusteth on God.** The words of this verse are from Ps. xxii. 8, or from Wisd. of Sol. ii. 15, 16.

if he desireth him, not 'will have,' as A. V.

xxvii. 45 56. *The later stage of the crucifixion.* Darkness; the final cry; the veil rent; the tombs opened. The centurion and the woman.

**45. from the sixth hour there was darkness.** John does not mention the darkness, which the Synoptists say was over the land until the ninth hour, or 3 p.m. The best reading in Luke, xxiii. 44, 'the sun being eclipsed' (cf. R. V. marg.), favours the idea of an eclipse, which of course would make the darkness universal. But an eclipse at the time of the passover full moon is out of the question. Meyer, however, regarding the gloom as supernatural, pleads that it would cover the earth. Otherwise 'over the land' might mean, as in Exod. x. 22, which refers to the Egyptian darkness, the land known to the people.

**46. Eli, Eli, lama sabachthani?** 'Eli' is the Hebrew form of the word 'my God'; 'Eloi' (Mark) the Aramaic. Neither Luke nor John reports this expression—possibly because in their time this last utterance of Jesus had been perverted to docetic uses. All the docetic—and gnostic—sects held that the heavenly 'power' or acon came upon Jesus at his baptism, but deserted him at his crucifixion. In this way the offence of the cross was evaded; it was not 'Christ' that died, but the human Jesus now bereaved of his heavenly endowment. The Hebrew and Aramaic word 'El' meant 'the powerful one, the Almighty.' The apocryphal 'Gospel of Peter' reads, as did Docetics generally: 'My Power, my Power, why hast thou forsaken me?' This is probably in Sin. Syr., which omits the explanation: 'that is, my God,' &c. The words are from Ps. xxii. 1, where the LXX read 'my God,' but Aquila, 'my strength.' As the words are a quotation used by the great sufferer to describe his desolation, we may not

47 sabachthani? that is, My God, my God, why hast thou  
 47 forsaken me? And some of them that stood there, when  
 48 they heard it, said, This man calleth Eljah. And  
 straightway one of them ran, and took a sponge, and  
 filled it with vinegar, and put it on a reed, and gave him  
 49 to drink. And the rest said, Let be, let us see whether  
 50 Eljah cometh to save him. And Jesus cried again with  
 51 a loud voice, and yielded up his spirit. And behold,  
 the veil of the temple was rent in twain from the top to  
 the bottom; and the earth did quake; and the rocks

make any theological inference as to any positive desertion of the Son of man by God.

47. This man calleth Eljah. His words were misunderstood, though the name 'Elee-yah' resembled our Lord's word

48. Some who heard it thought there might be good in this man after all, if he called on Eljah, and they ran for a sponge dipped in sour wine that they might refresh him a little.

49. The R. V. marg. notices a reading which has been taken from John xix. 34, which Westcott and Hort include in brackets because it is found in the Vatican and Sinaitic manuscripts. A reading so attested Westcott and Hort felt bound to place in their text, though this case may shew that these two oldest of the manuscripts of the Greek Testament (fourth century) are not infallible. Further, in John the words 'one of the soldiers with a sword pierced his side' apply to something after our Lord's death.

50. And Jesus cried again with a loud voice. The Synopsists coincide in regard to the final utterance of Jesus 'with a loud voice.' Luke reports the last saying to be: 'Father, into thy hands I commend my spirit,' Ps. xxxi. 5. John says it was: 'It is finished.' All say that he yielded up his spirit. No psychological doctrine can be founded on the word 'spirit.' It has the same meaning as Gen. xxxv. 18, 'as her soul (*psyche*) was in departing,' and Wisd. of Sir. xxxviii. 23, 'when his spirit (*pneuma*) departeth.'

51. Remarkable signs attended the death of Jesus, which are recorded in Matt. xxvii. 51-54; Mark. xv. 38-41; Luke xxiii. 45-49.

the veil of the temple was rent in twain, so Mark xv. 38, but Luke xxiii. 45 places it during the three hours' darkness, and John does not refer to it. The 'veil,' or *Pa-ro-cheth*, was that which separated the holiest place, or sanctuary, from the more public part of the temple, Exod. xxvi. 31. The screen which in

were rent; and the tombs were opened; and many <sup>52</sup> bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection <sup>53</sup> they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching <sup>54</sup> Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this <sup>55</sup> was the Son of God. And many women were there

many churches divides the chancel from the nave was supposed to come in its place, though perhaps this implied an attempt to restore the veil which had been rent. The Christian 'sanctuary' now is in heaven, Heb vi 19, viii. 2, x. 19. The rent veil shewed that the special sanctity of the law was abrogated.

**the rocks were rent.** Jerome reports the 'Gospel of the Hebrews' as saying 'The lintel of the temple a stone of vast magnitude, was broken and divided.' This combined what is said of the veil and the rocks, but evaded the disparagement cast upon the veil.

**52. the tombs were opened.** Meyer thinks that this opening of the graves was symbolical, but that it grew into a history of walking saints. Dr Bruce holds that the statement belongs to 'the region of Christian legend,' because the names of some 'of the saints that had fallen asleep' have been mentioned, as the aged Simeon, John the Baptist, &c.

**53.** As they are said to have 'entered into the holy city' only after his resurrection, some doubt is cast upon the historical accuracy of the narrative. It may have been such a gloss as is found in John v. 4, only that in this instance the oldest authorities in Matthew confirm it. If the 'saints' had then been raised, it would seem to have contradicted 1 Cor. xv. 20.

**54. Now the centurion, and they that were with him.** Mark and Luke mention the centurion only.

**Truly this was the Son of God** - marg. 'a son of God,' which is not only a more correct translation, but a more probable expression from a Roman soldier. Luke gives the utterance as, 'Certainly this was a righteous man.' Mark emphasizes the manner of the death as that which impressed the Roman officer. Matthew refers to the earthquake and the things that were done.

**55. And many women were there.** All the Synoptics refer to the 'beholding from afar,' though John xix. 25 represents the same persons as 'standing by the cross' just before the death. Among these, according to John, the mother of Jesus was prominent, but she is not expressly referred to by the Synoptists, unless she was

‘ beholding from afar, which had followed Jesus from  
56 Galilee, ministering unto him : among whom was Mary  
Magdalene, and Mary the mother of James and Joses,  
and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man  
from Arimathæa, named Joseph, who also himself was  
58 Jesus’ disciple. this man went to Pilate, and asked for  
the body of Jesus. Then Pilate commanded it to be  
59 given up. And Joseph took the body, and wrapped

‘ the mother of James and Joses ’ (Matthew, Mark). ‘ The mother  
of the sons of Zebedee ’ is called ‘ Salome ’ in Mark. ‘ Mary  
Magdalene ’ is mentioned now for the first time.

which had followed Jesus . . . ministering, i. e. acting as  
deaconesses : Rom. xv. 25, xvi. 1.

xxvii. 57 61. *The body of Jesus carried for by Joseph.* The  
sepulchre closed by a great stone. The two Marys.

57. Joseph of Arimathæa is said by Matthew to have been  
a rich man, by Mark ‘ a councillor of honourable estate,’ and by  
Luke ‘ a councillor.’ John does not speak of his wealth, but has  
his social position in mind when he says that he was ‘ a disciple  
of Jesus, but secretly for fear of the Jews.’ Matthew also notes  
that he was Jesus’ disciple, which Mark and Luke imply in the  
statement that he ‘ was looking for the kingdom of God.’ The  
substantial identity of the evangelic narratives, with the widest  
freedom in the treatment of details, could scarcely have a better  
illustration. Matthew alone calls Joseph ‘ a rich man,’ and his  
coming at the juncture was afterwards regarded as a fulfilment  
of Isa. lvi. 9.

58. His reason for coming now was that the *Paraskewe*, the  
Preparation or ‘ Friday,’ was nearly over, and the dead could  
not remain exposed over the sabbath (Saturday), which was at  
hand. Mark shews that Pilate was not certain that Jesus was  
really dead until he was assured by the centurion ; and from John  
we learn that the legs of the two robbers were broken, but the  
side of Jesus was pierced to prove that death had actually taken  
place. When the gospels were written some had already declared  
that the Christ had not verily passed through death.

59. All the evangelists testify to the ‘ clean linen cloth ’ in which  
the body of Jesus was folded’. Mark says that it was Joseph who

<sup>1</sup> John xix. 40, xx. 7, say ‘ linen cloths,’ i. e. strips of linen wound  
round the frame and limbs. John xi. 44, in the case of Lazarus, has  
another word, ‘ grave-clothes ’ or ‘ bandages.’

it in a clean linen cloth, and laid it in his own new tomb, 60 which he had hewn out in the rock and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, 61 sitting over against the sepulchre.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that 62 deceiver said, while he was yet alive, After three days

bought it. John introduces Nicodemus also as one who joined in the burial, having been hit a mixture of myrrh and aloes, about a hundred pound weight. Mark intimates that the women 'bought spices' for the purpose. Pilate would think that the wonder that marked the character and history of Jesus would never cease. He was surprised that he was 'dead already,' for often the crucified man in suffering for three or four days. Now 'a rich man' asked for the body of him for whom none seemed to care when living. The situation was strange enough. 'the body' of Jesus is given away by the Roman officer. If Joseph had not interposed the body might have been cast into a pit, or left to the vultures. *Hot Ep 1 16, 48*. Perhaps Anathema was the same as Ramathaim. *Sam 1 1, Matt 11 18*.

**60 in his own new tomb** This was a shelf cut in a rock in his garden, with a great stone ready to close the aperture. Matthew alone says that it was Joseph's, Luke adds 'wherein was never man yet laid.'

**61** Besides Mary Magdalene 'the other Mary,' whom Mark calls 'the mother of Joseph' and, as is not improbable, the mother of Jesus remained over against the sepulchre.

**xxvii 62 66** *The priests afraid* Pilate asked for a special guard. The sepulchre sealed and watched.

**62** The account in verses 62 66 is only in Matthew.

**Now on the morrow**, though it was the sabbath, the chief priests and the Pharisees went to Pilate. Luke xiii 56 reports that the disciples rested according to the commandment (a most Judaistic observation for Luke), but the defenders of the sabbath were still at work.

**63. Sir, we remember that that deceiver said** It is so singular that the first anticipation of the resurrection should come from the enemies of Jesus, that some suspect an interpolation in this place (Meyer says it is legendary). There was, however, a story current among the Jews of a later day that the body of



61 I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and his last error will be worse  
 65 than the first. Pilate said unto them, Ye have a guard:  
 66 go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene

Jesus had been stolen by his disciples, but the form of it, which appeared in 'The Gospel of Nicodemus,' probably rested on the account in Matthew. It might relieve the difficulty to suppose that the Jewish authorities did approach Pilate on the subject, and that a guard was appointed, but that the reference to the resurrection came in afterwards.

**65. Ye have a guard:** the latter being a Latin word—*custodia*—it is probable that a guard of four Roman soldiers had already been appointed to the sepulchre. The 'Gospel of Peter' says that 'Pilate gave them Petronius the centurion.'

xxviii. 1-10. *The resurrection.* The return of the two Marys; the earthquake; the stone rolled away, the flight of the guard. Angelic annunciation of the resurrection. First appearance of the risen Saviour.

The differences in the four accounts of the resurrection were recognized at an early period, and various plans of reconciliation have been proposed. We need not review these theories, but have simply to note the facts as stated in Matthew. After describing the conditions under which the resurrection took place, and their effect on the disciples, he mentions two appearances of the risen Saviour (1) in verses 9-10, that to the two Marys, which may be the same as that mentioned in Mark xvi. 9 and John xx. 14; (2) another in Galilee in the eleven, verses 16-20.

**1. late on the sabbath day.** A. V. had 'till the end of the sabbath,' which was an obscure statement. Mark xvi. 1 explains by 'when the sabbath was past.' All the evangelists agree about the visit of Mary Magdalene, and this, probably, was the earliest tradition of the great event. Though the sabbath ended at sunset, nothing could be done before the next dawn. Matthew says that the women came to see the sepulchre, and does not mention the embalming.

and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord, descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow. and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not, for I know that ye seek Jesus, which hath been crucified. He is not here, for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there

2. And behold, there was a great earthquake. This is only in Matthew, from whose representation it would appear to have happened as the women drew near to the tomb.

an angel of the Lord descended . . . his raiment white. So the angels of the ascension Acts i. 10 Mark mentions 'a young man sitting on the right side, arrayed in a white robe,' while Luke says that 'two men stood by them in dazzling apparel'; cf. John xx. 12

4. the watchers are only mentioned here, following Matt. xxvii. 65

5. The women had been anxious about the removal of the stone (Mark xvi. 3), but the angel had rolled it back 'and sat upon it' Now he speaks to them: Fear not ye: for I know that ye seek Jesus, which hath been crucified. The tense (R V) intimates that the marks of crucifixion were still to be seen upon him

7. he goeth before you into Galilee. Matthew assumes, that the appearance of the Lord to the collected disciples took place in Galilee. Luke xxiv. 6, on the contrary, refers to the earlier predictions of the resurrection as having been made in Galilee, but implies that the appearances took place in or near Jerusalem. John xx. 19, 26 also assumes that some appearances were in Jerusalem, while another notable instance occurred on the lake of Galilee, John xxi. 1-23. Mark xvi. 1-8 has substantially the same account as Matthew in verses 1-8. In the later part of the chapter, which is reckoned to be of doubtful authority, Mark refers to the two disciples whom Jesus met as they went to Emmaus, and to another appearance to the 'eleven' which seems to be the same as that recorded in John xx. 19-25 (Luke xxiv. 36-43).

8 shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we

**8. with fear and great joy.** Mark xvi. 8 has 'for they were afraid,' which was the old ending of that gospel. Intimations of the fear caused by these supernatural visitations are frequent in the narratives; see Luke xxiv. 5, 37; John xxi. 12, &c.

**9. And behold, Jesus met them.** This may be another account of the appearance more fully described in John xx. 11-18; see also Mark xvi. 9, 10. In verse 7 the angel said, 'tell his disciples,' but Jesus says, **tell my brethren**. This is the first occasion on which our Lord used this term for the disciples; cf. John xx. 17, Heb. ii. 11.

xxviii. 11-15. *The guards report to the priests* Money given to the soldiers to say that the body had been stolen by night.

**11.** The account of the flight of the guard, the dismissal of the priests, and their bargain with the soldiers is only in Matthew.

**12. The large money** which the priests gave to the soldiers was probably silver, as xxvi. 15, xxviii. 15, 9. The priests had not profited much by the return of the bribe from Judas.

**13. The report that His disciples came by night, and stole him away** continued to be circulated in Jewish circles; Just. Martyr, *Dial. c. Trypho*, 108. Notwithstanding the fragmentary character of the various accounts of the resurrection its historical reality seems to be established by the fact 'to which this Jewish insinuation refers, viz. that the disappearance of the body of Jesus cannot be otherwise accounted for. His enemies, intent on disproving a resurrection, would not have taken it away. His friends would not have been parties to a gigantic fraud such as would have been

slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on

involved in the transaction. Besides the testimony of Peter and John, and others whose character is beyond question, we have the remarkable witness of Paul, 1 Cor. xv. 6-9. He mentions five appearances, which partly agree with those mentioned by Luke and John. It is strange that he does not mention the appearances to the women who attended on Jesus.

14. *and rid you of care*, which is better than the A. V. 'secure you': cf. 1 Cor. vii. 32.

15. *was spread abroad among the Jews . . . until this day*. Dr. Westcott (*Study of the Four Gospels*, p. 229) suggests that this may be a later note; but the gospel might not be circulated for forty years or more after the event.

\*xxviii 16 20. *Departure of the disciples into Galilee*. They met the Lord, and receive the great commission.

16. *But the eleven disciples went*. Matthew often speaks (v 1, xiv. 23) of 'the mountain,' not 'a mountain,' as A. V. It may have been some place whither Jesus had often retired, and where his disciples expected to meet him.

17. *they worshipped him: but some doubted*. This may be a reference to the case of Thomas (John xx. 25: cf. Mark xvi 11, 13; Luke xxiv. 11, 37). All had been at first incredulous about the resurrection. The same word is used in Matt. xiv. 31, 'Wherefore didst thou doubt?'

18. *All authority hath been given*. 'All power' (A. V.) has been replaced by the more correct expression 'all authority.' Neither 'is given' (A. V.) nor 'hath been given' (R. V.) corresponds to the tense (aorist) which denotes a definite past, 'was given': cf. Matt. xi. 27, 'All things were delivered'; Heb. i. 2, 'whom he appointed.' If this past is traced to the eternal purpose of God, then the form of the verb may find parallels in

19 earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and

Matt. iii. 17, xi. 27; Phil. ii. 8-10. Meyer prefers to think that this investiture came at the resurrection, when the *kenosis* (or humiliation) of the Son of man came to an end, and the *glory* (*doxa*) began.

in heaven and on earth. The Messiah had entered into his universal kingdom cf. Acts ii. 36; Phil. ii. 10.

19. **make disciples of all the nations.** The verb 'to disciple' is found in Matt. xiii. 52, xxvii. 57; Acts xiv. 21 (cf. John iv. 1, 'Jesus made and baptized more disciples than John'). The A. V. had the right meaning in 'teach.' It was through the instruction (xiii. 52) which prepared for baptism that baptism itself came to be called 'illumination.' 'all the nations' must include both Jews and Gentiles, and receives confirmation in Mark xvi. 15, 'Go ye into all the world, and preach the gospel to the whole creation.'

**baptizing them into the name of the Father and of the Son and of the Holy Ghost.** In the cases mentioned in Acts ii. 28, vii. 16, x. 48, and xix. 5, baptism into the name of the Lord Jesus only is spoken of. No baptismal use of the full trinitarian formula occurs in the N. T. 1 Cor. i. 15 shows that Paul, when he baptized, practised it in the name of Jesus. The A. V. followed the Vulgate (*in nomine*) in its phrase 'in the name'; the R. V. 'into the name' means 'in reference to the name.' Baptism was not, as Meyer (*Matt.* vol. ii. p. 304) says, in accordance with the high sacramental doctrine of the Lutheran Church, 'the divine constituent factor in the work of redemption,' but the rite which admitted into the fellowship of believers. The inquirers are first taught, then on believing (Mark xvi. 16) are received into the church: cf. Acts ii. 41, x. 47.

20. **teaching them to observe all things.** After baptism the office of the 'teacher' was not in suspension. Paul describes (Col. i. 28, A. R.) the apostolic practice: 'admonishing every man and teaching every man in all wisdom.' Among the things to be taught to the Gentiles, nothing is said about the Jewish ritual. The condition of baptism in verse 19 is being instructed as disciples; in Mark xvi. 16, 'he that believeth and is baptized shall be saved.' The Jewish Christians who, according to Acts xv. 1, demanded circumcision from Gentile believers could scarcely have had these words of the Master before them.

lo, I am with you alway, even unto the end of the world.

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and lo, I am with you alway. After the resurrection he was 'with them' in Jerusalem and in Galilee, 'appearing unto them by the space of forty days,' and they were not to doubt that his 'Real Presence' would be 'where two or three are gathered together' in his name. The Judaizers of the church have in every age sought to limit the promise to sacred places, or to special rites, to select orders of men, but its universality defies them. The Gentile believers claimed that Jesus spoke to them as well as to their Jewish brethren, when he said, 'I am with you'; and 'alway,' or 'all the days,' brought down the promise to those who believed through the preaching of Paul as well as to those who followed the Twelve. All later restrictions, such as those which confine the Presence of Christ to the so-called 'Catholic Church,' become ridiculous in the light of history.

unto the end of the world. The Church of Christ is the only institution that has such a prospect: cf. Ps. xix 9.

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